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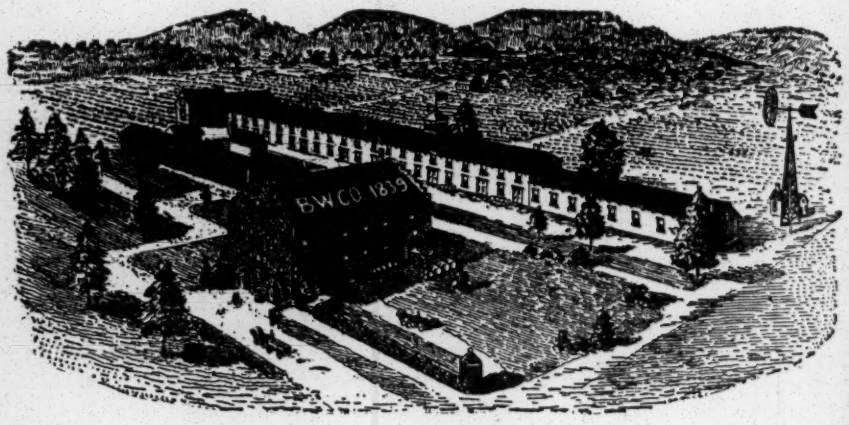

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THE ECCLESIASTICAL REVIEW

VOLUME 103.—DECEMBER, 1940.—No. 6.

THE DOGMATIC PREACHING OF THE FATHERS — II.

Divine Life in the Christian.

The realization of the Incarnation:

"GOD so loved the world", St. John tells us, "as to give His only-begotten Son to be a redemption for many." It was His will that the Second Person of the Blessed Trinity should become man like those whom He was to save, and that as the result of this appearance of God in human garb, the treasures of divine life should once more enrich that creature whose privilege it had been to be made according to the image and likeness of God, but who had unfortunately fallen from his first nobility and dignity. This was an altogether free decision of God's goodness; it could not possibly mean that God needed man. St. Augustine stresses this point very strongly when he comments on the disciples who withdrew from Our Lord's company after the Eucharistic Discourse at Capharnaum. He remarks that Our Lord asked the Twelve also: "Will you also go away?", in order to impress them with the fact that though they could not very well get along without Him, yet He was in no need of their help or companionship. St. Augustine warns against anyone thinking that, for his being a Christian, Christ will be any better off:

> It is an advantage for you to be a Christian. But if you are not a Christian, then Christ will not be the loser. If you are without God, it will be your loss. If you are with God, He will not thereby be any greater. He is no greater for having you, but you lose by not having Him. Grow, then, in Him. Go not away, as though that would make Him less than He is. You will be

> refreshed if you draw nigh to Him; you will grow weak if you leave. He remains what He is when you come to Him; He remains what He is when you leave Him.[1]

The Incarnation was God's first step in restoring man to the divine life of grace which had been destroyed by original sin. By his elevation to a supernatural state man had begun, in a creature's limited way, to live the life of God on earth in preparation for the full unfolding of that life in heaven. All the marvels of the infinite life of the Trinity, though with the limitations imposed by created nature, became his happy portion through the grace which ennobled him. In a word, grace united him with his God, *sicuti est,* even though the *sicuti est* could not be fully grasped by faith during the time of pilgrimage here on earth. To restore man to the possession of this selfsame divine life was the intention of the Second Person of the Blessed Trinity when He announced that He was ready to come to do the will of His Eternal Father. By becoming man, the Son of God united all men with Himself in the intimacy and unity of His Mystical, or mysterious, Body. He instituted the Sacrament of Baptism to incorporate men into that Body, and all the other Sacraments either to restore or to increase the divine life of each one of its individual members. God became once more the life of the soul, as St. Augustine often repeats: the soul lives by Him just as really and truly as the body lives by the soul. Mortal sin means spiritual death for no other reason than that it deprives the soul of God's vital and active presence:

> Death for your body means losing its life. Death for your soul means losing its life. The life of your body is your soul. *The life of your soul is your God.* And just as the body dies when it loses its soul which is its life, so the soul dies when it loses God, who is its life.[2]

That God Himself should become the spiritual life of a creature is at first sight almost incredible; it is certainly astounding. Even for the believer, this truth is so tremendous as almost to leave him skeptical. So the prudent preacher is careful to dispel any cloud of doubt still lurking in the minds

[1] In Joannem, tr. 11, n° 5; 35, 1477 D.

[2] In Joannem, tr. 47, n° 8; 35, 1737 A.

of his listeners. He points out the causal connexion between the birth of the Son of God in human nature and man's spiritual birth in the divine:

> In order that men might be born of God, God was first born of them. Christ is God; Christ was born a man. He sought only a mother on earth, because He already had a Father in heaven. The Word was born of God that through Him we might be made; He was born of a woman, that through Him we might be remade.
>
> Do not marvel, then, O man, that you are made a son of God by grace, because you are born according to His Word. *The Word first wished to be born a man in order that you might be born of God.* Often repeat to yourself: " The only reason why God wanted to be born of man was that He considered me to be of some value; that is why He made me immortal and was then born a man for me." . . . Why are you surprised that men are born of God? Behold God Himself born of man: and the Word was made flesh and dwelt amongst us.[3]

In the understanding of this pivotal truth there was still another possible error to be forestalled. Minds inclined to accept everything literally might possibly be led to conclude from this insistence on their divine sonship that they were in the same category as Christ Himself, that there was no difference between them and their Redeemer. Immediately another explanation was in order, namely, that there is a vast difference between sons by nature and sons by adoption:

> What did the Divine Word bestow on as many as received Him? O great kindness! O great mercy! He was born an only son, and yet He did not wish to remain alone. Many men, not having had sons, adopt sons for themselves when they grow old, and thus they accomplish by their will what they could not bring about by nature. This is what men do. And if anyone has an only son, he is all the happier, because this son will be the sole heir of all his goods and will not have to divide his heritage with others and thus become poorer.
>
> This is not how God does things. He sent into this world that self-same only-begotten Son whom He had generated, and through whom He had created all things. He did not send this Son to remain by Himself, but that through Him He might have adopted sons. For we are not born of God in the same way as His only-begotten Son. We have been adopted through His grace. The only-begotten Son came to loosen our sins, because they were an

[3] In Joannem, tr. 2, n° 15; 35, 1395 B.

> obstacle to our adoption by Him. So those whom He wished to make His brethren, He freed from their sins and made them co-heirs with Himself. . . .
>
> He was not afraid to have co-heirs, because His heritage does not shrink if many have a share in it. Being possessed of Him, they become His heritage and He in turn becomes theirs. . . . Let us possess Him and may He possess us: may He possess us as our Lord, and may we possess Him as our Salvation and our Light. So what did He give to as many as received Him? *He gave them the power to be made the sons of God.*[4]

By His Incarnation the Son of God destroyed the wall which shut man off from the sight and possession of His God. At the same time He strengthened and elevated human nature so that it might have access to the Father through Him. St. Paul called the Man-God " the one Mediator between God and man ", and the means whereby the human and divine, if we may so speak, were brought within reaching distance. Christ's human nature became, as St. Leo the Great so pointedly expresses it: " A step to the divinity ".[5]

It is true that this re-creation to divine life did not reinstate human nature in all the glory it enjoyed before the fall. Some of man's primaeval gifts were lost irreparably. But even in his present condition, in his new status as a redeemed creature, man is only a little below the angels. What he is by grace, even in the present limited sphere of its activity, far surpasses even the most precious and most useful gifts of nature. Graphically and forcefully, St. Augustine insists on the dignity of man considered only as an intellectual being, without taking into account his supernatural character:

> You are different from the beasts only through your intellect. Do not look elsewhere for glory. Are you proud of your strength? You are surpassed by brute animals. Are you proud of your speed? You are beaten by flies. Are you proud of your beauty? How much more beauty there is in the feathers of the peacock! What makes you better than them? The image of God! And where is the image of God! In your mind; in your intellect.[6]

Passages which we shall examine later on will show in what terms St. Augustine gives vent to his admiration at seeing man

[4] In Joannem, tr. 2, n° 13; 35, 1394 A.

[5] Serm. 25, De Nativitate Domini V, cap. 3; 54, 210 A.

[6] In Joannem, tr. 3, n° 4; 35, 1398 B.

lifted above himself to the divine plane on which his spiritual life is cast.

Once he has mentioned the image of God in man, St. Augustine siezes upon the opportunity to use this figure to good advantage. He profits by the occasion to make his people see how carefully they must be on their guard not to dent or tarnish the likeness of God which is in them and which confers upon them an exalted nobility: God will come looking for that image in His genuine sons, just as Caesar looks for his likeness to discern genuine money from counterfeit.[7] Our Saviour's work, consequently, was to clean and polish the likeness of God in human nature, so that men might once more resemble their Creator. Christ came, as the same Doctor says so beautifully and realistically, to gather us up and return us to the divine treasury:

> We are the money of God—coins that have been lost from the treasury of heaven. Error tarnished and soiled the image that was imprinted on us; there came one to reshape us, as He had first formed us. *He is out in search of His lost coins.* That is why He says: "Render unto Caesar the things that are Caesar's, and to God the things that are God's." Coins to Caesar, yourselves to God. Then will truth be expressed in you.[8]

In another passage, he uses a more vital figure to express the mystery of divine life in us: Our Lord's own figure of the vine and the branches. It is interesting to note how he has recourse to his listeners' daily experience with vines and branches as the basis of a very striking and concrete application:

> Although the branch may have already brought forth some little fruit, yet the husbandman prunes it, so that it may produce yet more. And still, if it remains not on the vine and lives not by the root, it cannot produce any fruit at all by itself. Although Christ would not be the Vine unless He were man, nevertheless He could not give that grace of life to the branches unless He were at the same time God. . . . There are only two alternatives for the branch: the vine or the fire. If it is not on the vine it will be in the fire. So lest it be in the fire, it must remain on the vine.[9]

[7] In Joannem, tr. 41, n° 2; 35, 1693 D.
[8] *Ibid.*, tr. 40, n° 9; 35, 1691 A.
[9] In Joannem, tr. 81, n° 3; 35, 1841 D.

The effects of the Incarnation:

The Son of God had a definite purpose in becoming Man and at the same time the Head of a Mystical Body: " That they may be one, as I, Father, in Thee, and Thou in Me." The Eternal Word was made flesh in the moment of His Incarnation; at that moment He became the Christ, the Anointed One of God, the first-born among a multitude of brethren. The whole Christ is Christ and His faithful, the Head and the members. St. Ignatius of Antioch, St. Augustine, St. Leo the Great and St. Gregory the Great constantly recur to this fundamental dogma of Christian life. In fact, St. Augustine would seem to be holding it in readiness as a kind of emergency topic, one that could be talked about and developed at any time, on any occasion and in connexion with any feast or mystery. In his commentaries on the Psalms (which were sermons to the people), he brings it in as frequently as possible; at times he gives the impression of falling back upon it when there is nothing else he can say—as though this were a theme which could never be exhausted. We find a good example of this constant insistence on " the complete Christ " in the introduction to his second commentary on Psalm 30. His expressions there are vividly descriptive, and his skillful use of paradox could not but impress his listeners with the absolute realism of the dogma he was explaining:

> Because the Word deigned to take on the form of a slave and in this form to clothe Himself with us, since He did not disdain to take us unto Himself, He did not disdain to transform us into Himself, and to speak our language so as to enable us to speak His. This marvellous exchange was brought about, this heavenly bartering was negotiated, this transformation in the state of affairs was arranged by the Heavenly Business-man.
>
> He came to receive ignominy and to bestow honors; to receive pain and to distribute health; to undergo death and to give life. Since He was to die from what He had taken from us and our nature, He feared, not in Himself but in us. . . . And, in fact, we ourselves are all with Him. For without Him we are nothing; but in Him even we are Christ Himself. Why? Because the whole Christ is the Head and the Body. The Head is the Saviour of the Body, who has already ascended into heaven; the Body is the Church, still suffering on earth.[10]

[10] In Ps. 30, En. II, n° 3; 36, 230 D.

Hence it follows that every individual Christian shares in the definitive victory which Our Lord gained over sin and death: Christ gained the victory; the whole Christ is the Head and the members. For this reason, although the devil really goes about like a roaring lion, seeking whom he may devour, the entire world is treated to the glorious spectacle of the lion being vanquished by the Blood of the Lamb, the members of Christ snatched from the jaws of lions and grafted on to the Body of Christ.[11]

The Fathers never tire of bringing out into bold relief the realistic aspects of the Mystical Body of Christ. They do not want the faithful to regard their union with the Man-God as something vague and uncertain, a reality, perhaps, but a hazy, filmy thing—something " mystical " in the worst false acceptation of the term. To obviate this tendency towards the idealistic and the abstract in a matter of such vital importance, and to orientate their people definitely in the direction of the realistic and the vital, the Fathers become surprisingly bold in their choice of terms, figures and comparisons. At times they seem almost to go too far, to exaggerate, even to the point of making their words smack of a certain identity between Christ and His faithful. This may be surprising in men of whose orthodoxy there can be no question. Perhaps, as St. John Chrysostom once argued in defense of certain questionable phrases of St. Augustine, because the Fathers were speaking to well-formed Christians, they did not take care to be more precise, since they knew that there was no danger of being misunderstood. In any case, the realism remains, and as a consequence, we find many passages which are priceless contributions to the development of our theme of realistic dogmatic preaching. This will be very evident in the following section.

The Union of Christ and the Christian:

" Christ is still in need here," exclaims St. Augustine, " Christ still goes about as a pilgrim. In our midst Christ is sick; in our midst Christ is still tied down by the bonds of flesh . . . Christ went before us as our Head; now He follows in His members ".[12] How much more effective is this concretization of dogmatic

[11] St. Augustine, in Joannem, tr. 7, n° 6; 35, 1440 B.

[12] In Ps. 86, n° 5; 36, 1105 A.

truth than a mere abstract exhortation to almsgiving, hospitality, compassion for the sick and love for the poor! Under the inspiration of such direct and concrete teaching, these fundamental Christian virtues become vital, living things, instead of the cold, unattractive realities, or at least merely human qualities which they are in themselves. How many could refuse alms, hospitality and compassion to Christ Jesus, if only they could be really convinced that He is in their midst in the person of the poor, the suffering, and the needy?

The text we reproduced in the preceding paragraph would seem to go very far in asserting the union of Christ and the Christian. But not even this is far enough. The Bishop of Hippo does not hesitate to declare in no uncertain terms that Christians *are* Christ. Between Christ and the Christian the union is so intimate and so penetrating as to result in a kind of mysterious, even baffling, identity. St. Augustine comments as follows on the words of Our Lord's Pontifical Prayer at the Last Supper:

> By the fact that the Mediator between God and man, the Man Christ Jesus, was constituted Head of the Church, the faithful are His members. Wherefore, He says what follows: And for them do I sanctify myself. What does He mean: For them do I sanctify myself, except: I sanctify them in myself, *since they are myself*.[13]

The realization of this oneness—St. Augustine dares to say " identity "—with Christ Jesus should be for the sincere Christian an undying motive of thanksgiving. Our preacher shows how Our Lord's union with His faithful enables Him to be shown things which He already knew before, and makes it possible for the Father to " show Christ to Christ ", that is to say, to show Christ in the members to Christ the Head:

> Wherefore, let us rejoice and give thanks, not that we have been made Christians, *but Christ!* Brethren, do you understand the grace of the God who is our Head! Marvel and rejoice, *for we have become Christ!* If He is the Head, then we are the members; the whole man is He and we together. . . . The fullness of Christ is the Head and the members.
>
> What does this mean: Head and members? It means Christ and the Church. It would be pride and arrogance on our part to assert this, unless it were the very promise of Him who said through the Apostle: You are the Body of Christ and members of member.[14]

[13] In Joannem, tr. 108, n° 5; 35, 1916 B. [14] *Ibid.*, tr. 21, n° 8; 35, 1568 D.

St. Augustine finds a veiled reference to this sublime truth in Our Lord's rebuke to the Jews after the cure of the lame man at Bethsaida: "And greater works than these shall the Father show Him (the Son), that you may wonder (John, v, 20). He asks why Our Lord said that the Father would show these things to the *Son*, that His *followers* might wonder:

> Why, then, does He say: Greater things than these the Father shall show *me*, that *you* may wonder? . . . Why did He not say: Greater things than these the Father shall show *you*? The reason is that we are the members of the Son, and what we, His members, learn, He learns in a certain manner Himself in His members. How does He learn in us? Let us ask Him: Lord, how canst Thou learn anything, since thou teachest all things? And immediately He answers us by faith: When one of my least brethren learns something, I learn it. . . .
>
> When, therefore, the Father shows great works to the members of Christ, He shows them to Christ. This is a great miracle, but none the less true for being a miracle: there is shown to Christ what Christ already knew, and it is shown to Christ through Christ. This is a great and wonderful fact, but such is the language of Scripture. Are we to contradict the divine oracles? Or are we not rather to understand them and, by His grace, give thanks to Him who bestowed this grace on us? Why did I say: This is shown to Christ through Christ? *Because it is shown to the members through the Head.*

This doctrine, apparently so contradictory, is then illustrated by a very homely example, which emphasizes still more the reality of Christ's Mystical Body:

> The same thing happens in yourself. Suppose you try to take hold of something with your eyes closed. The hand does not know where it is going; yet your hand is one of your members, for it is not separated from your body. Now open your eyes. That hand sees where it is going; the member follows the directions of the head.
>
> Now if it was possible to have something like this take place in yourself, namely, that your body should show something to your body, and that through your body something should be pointed out to your body, do not be surprised that it was said: Something is shown to Christ through Christ. The head points out, that the members may see. The head teaches, that the members may learn. And yet the head and the members form one man. Christ did not wish to cut Himself off from us. On the contrary, He wished to be united with us.

> He was far away from us; in fact, very far. What is so far away from the creature as the Creator? What is so far removed from man as God? What so far apart from justice as iniquity? What so distant from mortality as eternity? See how far away the Word was in the beginning, God with God, though whom all things were made! How, then, was He brought close to us, so that He should be what were are and we should be in Him? The Word was made flesh and dwelt amongst us.[15]

In another passage, without attenuating in the least the reality of the Mystical Body of Christ, we find a phrase of explanation which safeguards against any undue conclusions to identity between Christ and His faithful:

> Christ is not found merely in the Head and not in the members, but the whole Christ is found in the Head and in the Body. He is what His members are, *but His members are not exactly everything that He is.* If they were not His members, He would not ask: Saul, why persecutest thou me (Act ix: 4)? For Saul was not persecuting Him in person, but His members, that is, His faithful on earth. Christ did not choose to say: Why persecutest thou my *saints*, my *servants*, or lastly, with even more honor, my *brethren*, but: Why persecutest thou *me*, that is to say, my members, whose Head I am.[16]

Our part in Christ's life:

a) in general:

This union, this oneness, this kind of identity with Christ is not simply a beautiful abstraction which sounds well on the lips of an impassioned orator and goes no farther. We have seen enough extracts from St. Augustine alone to establish the absolutely concrete and practical reality of this union. United with Christ Jesus through the vitalizing union of sanctifying grace, we share in His divine life. His mysteries become our mysteries. We share in them, not as interested spectators at a play, so to speak, but as individuals vitally concerned in everything that is going on. Everything in the life of Our Lord was *propter nos homines et propter nostram salutem.*

Our Lord had a very definite reason for making us thus one with Himself. Through His Incarnation He was inviting us

[15] In Joannem, tr. 21, nn. 7-8 *passim*; 35, 1568 B and 1569 A.

[16] In Joannem, tr. 28, n° 1; 35, 1622 B.

to a divine life. He made Himself the source of the transmission of that heavenly life to our souls; He became our Life. Going even farther than this, it was His good pleasure to give us a perfect example of how to use that divine life, of the line of conduct that would be expected and exacted of those who would receive from Him the power to be made the sons of God: He became our Way. Just as His whole life in general was for us, so, and even more so, every individual action of His life was performed with us in view. No one will ever know this side of heaven just what events in the life of Christ were there only for himself—what he contributed to the loneliness of the Public Life or to the sufferings of the Passion. But each one of us can be sure of finding life and grace in every aspect of Our Lord's life and death; the Word not only *became* Man, but He also *lived as man.* Living a life replete with mysteries and miracles did not make Our Lord less a man. His tears at the tomb of Lazarus were not feigned, nor was His sleep in the boat a sham. He was mocked in our lowliness, despondent in our sorrow, and crucified in our suffering. In His mercy He assumed our weaknesses, in order that through His power He might conquer them.[17] This would seem to be inspiration behind St. Leo's fifteenth sermon on the Passion:

> As we celebrate the unspeakable mystery of the paschal feast, dearly beloved, let us try to realize, under the inspiration of the Spirit of God, the glory in which we have been called to share, and the hope into which we have entered. Let us take care that the occupations of this life do not get such a bothersome and self-centered hold upon us as to make us forget to be modelled with all the affection of our hearts after our Redeemer, according to His example. *There is not a single one of His actions or sufferings which was not for our salvation.* And this He did, in order that the strength which was in the Head might also be in the members.
>
> In the first place, the assumption of our nature left none but the unbeliever an outcast from His mercy. And everyone has a common nature with Christ if he receives Him who took that nature, and is reborn in the same Spirit by whom He was first born. *Is there anyone who does not recognize in Him his own infirmities?* Who does not see that the taking of food, restful sleep, the worry of sadness, tears of affection were part of the nature of a slave of God? Because this nature needed to be healed of its long-standing

[17] Serm. 59, de Passione Domini, VII, cap. 4; 54, 336 A.

wounds and purified of the filth of sin, the only-begotten Son of God became likewise the Son of Man, that He might have a truly human nature as well as the fullness of the divine.[18]

b) in His birth and public life:

It would be very difficult to find more simple, more direct, or more realistic phrases than those in which St. Leo points out our place in the human mysteries of our Blessed Lord's life and death. In a homily of touching tenderness, he expounds the genuine significance of Our Lord's birth for the members of His Mystical Body:

> Although the infancy which the majesty of the Son of God did not disdain has with the passage of years grown into perfect manhood, and even though all His acts of humility for us have passed away with the triumph of His Passion and Resurrection, nevertheless to-day's feast renews the sacred babyhood of Jesus born of the Virgin Mary; and *in adoring the appearance of our Saviour in human flesh, we find ourselves celebrating our own birth, for the generation of Christ marks the origin of the Christian people, and the birthday of the Head is likewise the birthday of the Body.*
>
> It is true that each one of us has his own rank in the order of the called, and that all the sons of the Church are distinct in the passage of time. But just as the whole body of the faithful, taking its origin in the waters of Baptism, was crucified with Christ in the Passion, resuscitated with Him in the Resurrection, and placed on the right hand of the Father through the Ascention, *so are all co-begotten with Him in this sacred Nativity.*[19]

And as if not even this striking statement were forceful enough, he says in his tenth sermon on the Nativity:

> And the Word was made flesh and dwelt amongst us . . . yes, amongst us, whom the divinity of the Word shaped unto Himself, *whose flesh we are, taken from the womb of a Virgin.*[20]

Everyone knows how common it is to explain the temptations of Christ in the desert as having been for the strengthening of His Mystical Body against the onslaughts of hell. In his first homily for the First Sunday in Lent St. Leo comments as follows on the lesson to be drawn from the temptations of Our Lord:

[18] Serm. 66, de Passione Domini XV, cap. 4; 54, 367 A.
[19] Serm. 26, de Nativitate Domini VI, cap. 2; 54, 213 A.
[20] Serm. 30, de Nativitate Domini X, cap. 3; 54, 231 B.

As we draw nigh to the beginning of Lent, dearly beloved, that is, to a time of more diligent service of Our Lord, because we are entering, so to speak, into the contest of a holy work, let us prepare our souls for the battles of temptation. And let us bear in mind that we shall be attacked all the more viciously by our enemies, according as we shall have shown more zeal for our temptation.

But He who is within us is greater than he who is against us, and our strength is in Him in whose power we trust. Because it was precisely for this reason that Our Lord allowed Himself to be tempted, that we might be strengthened by His help and instructed by His example.[21]

St. Augustine says even more explicitly: " Behold yourself in His temptation, but behold yourself also in His victory ".

At the thought of what the Incarnate Son of God underwent in order to be in all things like His brethren, the genuine Christian feels inspired and strengthened to bear with everything for love of Him who " bore everything for the sake of the elect ". Whatever might otherwise discourage human nature, or arouse man's inborn distaste for difficulty, takes on an altogether different light when viewed in the luminous example of the Man-God. So St. Leo says:

Our Lord became our Way, because no one can go to Christ except through Christ. Whoever walks the path of patience and humility, goes to Him through Him. In this path, it is true, we find the heat of labor, the clouds of sorrow, the persecutions of unbelievers, the threats of the powerful and the abuse of the proud.

The Lord of Hosts and the King of Glory suffered all these things in the form of our weakness, and in the likeness of the body of sin, in order that amidst the dangers of this present life, we might not be so desirous of avoiding these hardships by flight, as of conquering them by patience.[22]

c) in His Passion and Resurrection:

When they treat of the Passion and Resurrection of Christ Jesus, the Fathers dwell even in more detail on the oneness between Him and the faithful. It is clear that without some kind of union, at least moral, with men, Christ could never have redeemed them. The texts of the Fathers indicate most clearly that divine goodness realized between the Redeemer and

[21] Serm. 39, de Quadragesima I, cap. 3; 54, 264 C.

[22] Serm. 67, de Passione Domini XVI, cap. 6; 54, 371 D.

those to be redeemed something far more intimate than the most perfect of moral unions. St. Leo, particularly, expresses this truth very precisely and realistically:

> If, deep down in our hearts, dearly beloved, we really believe what we profess in word then *we were crucified with Christ, we died and were buried with Him and in Him we were raised up again on the third day.*[23]

And again:

> Errors have been vanquished. The powers of hell have been subdued. The world is now ready to start anew; the generation of the lost will not stand in the way of the generation of the saved. The old things have passed away and, behold, all things are made new. The lot of all who believe in Christ and who are reborn in the Holy Ghost is, though Him and in Him, to have a part in His Passion and to share in the eternity of His Resurrection.[24]

Then even more explicitly still: "*He granted His victory to those in whose body He triumphed*".[25]

"If we suffer with Him," wrote St. Paul, "we shall also reign with Him." The following conclusion of St. Leo's admirable homily on the Ascension serves as a magnificent commentary on these words, and evidences the holy pride which welled up in the heart of this great Father at being a man redeemed by God:

> And in very truth it was an unspeakable cause for joy when, in the sight of the holy multitude, our human nature ascended above all the dignity of heavenly creatures, passing by the angelic choirs, rising above the heights of the archangels, with no limits to the sublimity of its advance, until it sat on the Heavenly Throne with the Eternal Father—*sharing in His glory on the Throne as it was united with His nature in His Son.*
>
> Because the Ascension of Christ is our own glorification, dearly beloved, and because the body is called in hope whither the glory of the Head has gone before, let us exult with worthy joy and rejoice in loving thanksgiving. For to-day we were not only made firm possessors of Paradise, but in Christ Jesus we have likewise penetrated into the very heights of heaven: we gained more through the unspeakable grace of Christ than we lost through the envy of

[23] Serm. 72, de Resurrectione Domini II, cap. 3; 54, 391 C.
[24] Serm. 69, de Passione Domini XVIII, cap. 4; 54, 378 C.
[25] Serm. 64, de Passione Domini XIII, cap. 3; 54, 360 A.

the devil. Those very ones whom the venomous enemy cast out from the happiness of their first home, *were the ones whom the Son of God united with Himself in one same body and placed at the right hand of the Father*: with whom He lives and reigns in the unity of the Holy Ghost, world without end.[26]

It is Baptism which realizes in us most perfectly the Passion and Death of our Blessed Lord, for in that Sacrament a man dies to himself and his old nature, to rise again to a new life of grace—just as Our Saviour died on Calvary in the midst of suffering and pain and then rose from the tomb to a life of everlasting glory. This thought was very familiar to St. Paul, as is evidenced by his many references to it in the course of his epistles. St. Leo often dwells on this figure when preaching on the Passion of Christ, and particularly in one passage carries it to a logical conclusion which would surprise and astonish us, if we did not recognize its profound theological basis:

> Not only is the glorious bravery of the martyrs a share in the Passion of Christ, but this is true likewise of the faith of all those who are reborn in the sacrament of regeneration. For in renunciation of the devil and in belief in God, in the transition from oldness to newness of life, when the image of the earthly man is laid aside and the form of the heavenly man is put on, there is verified a certain similitude with death and resurrection: in such wise that he who is received by Christ and who receives Christ, is not the same after his cleansing as he was before, *but the body of him who is regenerated becomes the flesh of Him who was crucified*.[27]

From all these considerations we conclude necessarily to the almost inconceivable dignity of the Christian. God carried out the work of redeeming the human race in a manner which far exceeded man's wildest expectations. The creature favored with so many privileges and tokens of divine love must have great value in the eyes of the Creator, for no one is profusely generous with a person whose love and friendship he does not highly treasure. This mystery of God's suffering love for men imposes serious obligations of sanctity on every individual endowed with the gift of grace. This is St. Leo's Christmas message:

[26] Serm. 73, de Ascensione Domini I, cap. 4; 54, 396 B.
[27] Serm. 63, de Passione Domini XII, cap. 7; 54, 357 A.

Let us, then, dearly beloved, give thanks to God the Father through His Son, in the Holy Ghost, who, out of the great mercy wherewith He has loved us, has had pity on us, and whereas we were dead to sin vivified us in Christ (Eph. ii : 5).

Let us, then, dearly beloved, lay aside the old man and all his actions, and since we have been made sharers in the birth of Christ, let us give up the works of the flesh. *O Christian, realize your dignity!* Now that you have been made partaker in the divine nature, do not return to the trifles of former conduct unworthy of you now.

Bear in mind of what Head and of what Body you are a member. Remember that you have been snatched from the powers of darkness and transferred into the light and kingdom of God. By the Sacrament of Baptism you have been made a temple of the Holy Ghost: do not drive away so great a Guest by your evil actions. Do not enter again into the service of the devil: because you have been bought with the Blood of Christ.[28]

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[28] Serm. 21, de Nativitate Domini I, cap. 3; 54, 192 C.

[*This is the second of a series of five articles. The third will appear in our January number.*]

MUSINGS OF A PARISH MISSIONER.

'TIS said that the proof of the pudding is in the eating; and this pragmatic way of assessing a thing is abundantly vindicated in the case of the parish mission. It is quite indispensable, as the host of backsliders it turns up abundantly proves. If these could be taken care of in the ordinary course of parish life, doubtless they would not exist, at least not in such large numbers. The mission is the only means yet devised of reaching them and piercing their thick hides; though of course this is far from being the only purpose of a mission. The point does not need to be labored for the average priest, but once in a blue moon you meet a clerical romantic who thinks that the novena can displace the mission. Apart from the fact that not all priests are thoroughly sold on novena piety, the novena is clearly no substitute for the mission.

I have had enough to do with novenas to know that they accomplish great good. But they are attended largely by a class that is significantly called " the devotees ". And herein lies the raison d'être of the novena. It provides a devotional life for multitudes who are not likely to look for it in the ancient treasures of the liturgy. Lay persons who go every day to Mass and recite daily the Little Office or the Rosary do not need novenas; but they are a godsend for those whose piety might otherwise stop with Sunday Mass. People learn some good solid prayers from the average novena booklet; and if the preacher is minded to do so, he can get across a lot of fine spiritual doctrine to a novena audience—the sort of post-graduate material that would be lost on the backsliders for whom he has to point his sermons on a mission. He could very well base his novena talks on Father Tanquerey's *Spiritual Life*, but his mission sermons should derive from St. Alphonsus's *Preparation for Death* or from Father Chaignon's hair-raisers on *The Four Last Things*. We get our doctrine on Hell chiefly from Our Blessed Saviour Himself, and He said something about His words never passing away. If Christ Himself used the diapason, why should we confine ourselves to the flute or vox humana? A wicked and adulterous generation would be lulled with the fragrant zephyrs of the Oxford Group, when what it really needs is to be shown to the brink of Hell and to get a good whiff of sulphur in its nostrils.

This is not to gainsay the complaint of the pastor that the missioner put his congregation in Hell and left them there. It was sensible to put them there, *per modum imaginis,* but sadistic to leave them there. He would be a strange priest who was content to shepherd the damned. A missioner can tell when Divine Grace, employing the slingshot and pebbles of his preaching, is taking a fall out of the Goliaths of laxity, because he starts to get penitents who have been twenty or more years away. That's his cue to let the congregation up out of Hell and to take another angle in his preaching. It is time for him to consolidate the gains made by the assaults of fear.

Fear of God's judgments can convert a man from a life of sin, but it is not likely to keep him converted, what with the pull of habit and the manifold seductions of modern life. He sees that sin is a hateful thing and that Hell is no laughing matter, and he has turned from them; but if his conversion is to be anything more than the passing frenzy of a Holy Roller revival, he must be brought to sense the attractiveness of the good life. "Taste and see that the Lord is sweet." Many are deterred from breaking cleanly with their careless, sinful ways by the mistaken belief that the strict observance of the commandments makes a cheerless existence. Maybe it is the glum appearance of some of us missioners. The people cannot picture us as purveyors of happiness. We are under the handicap of the baldheaded barber who tries to interest a customer in hair tonic.

Anyhow, we are up against a frightful imposture. Satan has stolen the words of Christ and is getting away with it. People imagine that the Evil One's yoke is sweet and his burden light. At least they have the impression that the devout following of Christ is all cross-bearing, bitter self-denial and back-breaking ploughing of a stubborn glebe; that the yoke of incontinence is sweet and the burden of alcoholism is light. We look out on the lined faces of slaves, bowed under the yoke of sinful attachments, bruised by the merciless lash of passion, and we somehow fail to make them hate their slavery and long for deliverance. We somehow fail to get across to them the winsomeness of virtue and the beautiful freedom of the fervent. Our sermons on Death, Judgment and Hell are as riotously

colorful as a Renaissance painting, but our remarks on the good life tend to be as bleak as a Whistler etching.

I do not mean to carp, because I realize too well how hopeless it is in a week's time to do all the things a zealous missioner would like to do. The mission is usually more than half over before the big fish start to nibble even, and until such time a missioner cannot safely leave off the horrendous stuff. And then when God's grace is palpably having effect and the people are in a generous state of soul, he must start the wind-up, thankful that there is still time for a sermon on the Blessed Sacrament and the closing exhortation on the love of God. As a salesman would put it, just when the customer's "sales resistance" has been lowered, he must close his sample case and rush for the train. Just when the people are in a rare expansive mood to be told how beautiful and joyous are purity, prayerfulness, humility, temperance, detachment, a forgiving spirit, charitableness, devotion to our Lord in the Blessed Sacrament and to His Blessed Mother, the missioner must shuffle off to his next engagement. It doesn't quite make sense.

No wonder Saint Ignatius wanted thirty days in which to do a thorough job on a retreatant, and thirty days of retirement, silence and endless meditation. Wise Ignatius! He knew that Magdalen fell out of love with sin by falling into love with the preaching and personality of Christ. And so, when he has exploited the various motives for compunction to the full and has the soul alienated from its sins, he enters on the longest stage of the Exercises, and calls it beautifully the Illuminative Stage. He has the retreatant tarry in the radiance of Christ's life, until virtue takes on for him its proper lustre and he has become enamored of the good life, and thereby the more surely disengaged from his former attachment to sin. Having been a soldier, Ignatius knew the vital need of consolidating his gains at once. Finally he caps the work with the glorious meditation *Ad Amorem,* securely fortifying the soul in its new position. I would not be understood as advocating a longer period for missions; I am not the bold and stout-hearted sort that is needed for the rôle of advocate; but if any priest wonders that the effects of the mission are not more enduring, I may have suggested a reason why.

It is thrilling to hear older missioners tell of the days when missions packed the churches, the choir-lofts sagging under the overflow attendance. The evening service lasted two solid hours, followed by several hours in the confessional. A missioner could hardly have retired to bed before 1 A. M. on big-city missions, and had to be up for the five o'clock Mass. And they are not drawing too long a bow, at that. I can remember, as a lad, sallying out to the stable at 4 A. M. to get the horses harnessed to the carriage to carry the family to the early mission Mass; and if there was any repining in my soul, it was at the necessity of having to rout the two mares from their snug stalls at that unearthly hour of the day. The poor things had no hereafter to be redressed in, and it seemed a shame to make their brief existence miserable. And like our pity for the horses was our pity for the missioners. As the carriage, carrying a redoubtable Irish father with his wife and seven of the children, jolted along through the dark and frosty morning air, someone would remark how hard must be the lot of a missionary father. "We have to do this for only one week every three or four years, but they, poor men, must be at it constantly." How so many of them lived to a florid old age was indeed a mystery. At 5 o'clock in the morning the church would be filled; and as for the evening, the area around the church reminded us of Saturday at the county fair. There would be a traffic jam of horses and buggies, and sometimes the missioner had difficulty being heard above the neighing of the nags outside. And though the mission kept us in church for three or four hours each day and disrupted the easy tenor of our way, we could fairly cry when it closed. It was a vivid bright patch in our drab farm or factory existence.

The missioner came with his strange garb, his booming voice, Beerbohm Tree bravura and fund of stories. His discourse scintillated with names of storied cities, New York, Boston, Pittsburgh, and even far, far away Chicago, whence had come the World's Fair souvenir on the parlor mantle. He had for us the glamor of having ridden on trains and slept in pullmans, and we felt in our vague way that he knew a cosmic heap about life. There was no radio then, and no smart-aleck journalism deluged the house. The only papers regularly appearing in the home were *The Catholic Standard and Times* and *The Irish*

World; and though there was a movie theatre in the town, we got there only once a year to see a John Bunny comedy. Consequently we felt that the missioner must be one of the funniest men in the world. In those days a mission band usually consisted of a straight man and a comic, the straight man opening and closing; and if the church had not been jam-packed, the comic would literally have had us rolling in the aisles. Naturally—since he had no competition. He was not talking as nowadays to a crowd whose risibilities are so jaded that they will even yawn over Fred Allen and Charlie McCarthy. He was not talking to people, many of whom have been to all the places he has been, to whom Atlantic City is as commonplace as the bird-bath in the front lawn, to whom New York city seems as close as the back pasture, and Boston as near as the next farm. He was not talking to persons by whom Elinor Glynn's novels would be considered "kid stuff," who consider nudity in public to be the inalienable right of every woman, and who have a sneaking suspicion that even motherhood may after all be only a racket. No wonder he wowed us; and wow us he did!

That infernal word "racket". It is on the tip of every tongue today, showing how well the Leftist leaven has done its work. A missioner should be chary of assuming too much about the unquestioning faith and loyalty of a congregation these days. I sometimes feel like deferring the usual Salvation introductory, and starting the mission off with a thumping dogmatic lecture on religion itself: what it is? what it stands for? what is the weight and validity of its claims? Otherwise I feel that there will be some sprawled back there wondering to themselves whether this fellow isn't merely whooping it up for a vested interest, like a millionaire's fervor for the "due process" clause. In the sixteenth century men battled right and left about religions, but not about religion. The thing itself, the genus, stood sacrosanct and immune above the dust and din of battle; and the very fact of men battling about the various species of religion evinced how transcendently important they considered the thing itself. Men of those times may have regarded this or that religious personage or practice as tainted with racketeering, but it would never have entered their minds to consider religion itself a racket. Scholasticism had trained

the mind of Europe too well for it to go as suddenly berserk as all that; men could still pose the distinction between substance and accident. But today it is religion itself that men are everywhere questioning; nor is it always the negligent Catholic who admits that he sometimes wonders whether religion isn't just a racket—that is, an imposture. Poor chumps, no wonder they are racket-minded, sunk as they are in a welter of rackets of all kinds: the political racket, the international-relations racket, the educational racket, the aids to beauty, elimination and longevity racket, the sports goods and playing card racket, the advertising racket, the news suppression and book blurbing racket, the installment buying and domestic loans racket, etc. Throw a stone anywhere today and you are quite likely to hit a racketeer.

In certain types of male audiences especially, a preacher can sense the Leftist leaven working, the creeping paralysis of skepticism about the very idea of religion, and it rather tends to unnerve him. Cicero said that a speaker may as well save his breath unless the audience is *docilis*, or at least capable of being rendered so. Today a missioner has to contend with a certain *indocilitas* that was unknown a generation ago. Not only will they not give up a sin (v.g. contraception), but they are reluctant to accept that it is a sin. Formerly a missioner had only to enforce the heinousness of sin; now he has to enforce the sinfulness of sin. In other words, he has to revive in his hearers the sense of sin, which has been blunted or overlaid, to say the least, by the thoroughly irreligious environment in which we live and move and have our being. Sin simply does not exist in the modern " frame of reference ": illegality—yes, disloyalty, a-social practice, exposure to venereal disease, but not sin. The term " unethical " is bandied about, but it is doubtful whether even a philosophic notion of sin attaches to it. It probably doesn't mean anything more than, " It's simply not being done, my dear." But a missioner would be powerless to castigate a vicious practice on such grounds as that, for his hearers could very well reply that contraception, for instance, *is* being done, and in the best families.

Fortunately there are certain immoralities which people generally reprobate in common with the Church, but they would be hard put to it to adduce solid reasons for reprobating them,

since ultimately and absolutely they can only be reprobated as sins, that is, as contravening the natural and/or divine law. But what does your feature article writer, editor or columnist know or care about the natural or divine law? This crass insensibility to sin which runs through all of modern life is bound to blunt the moral sensibilities of Catholics; so that nowadays a missioner cannot leap *in medias res* with the proposition that sin is the greatest of evils, but must first bring home to his audience that sin is an evil, or that there is such a thing as sin, little as they might gather the fact from the newspapers and magazines they read. Which is probably why an age which prides itself on its giant strides in physical hygiene is blankly indifferent about moral hygiene, as witness the obscenity of the newsstands, disorderly saloons and dance halls, the double entendres and lewd jests which even find their way over the air waves, etc. Christ said, Fear not that which can harm the body. The world says, Fear only that which can harm the body. In other words, sin or soul-disease is only a bogey which those racketeering priests conjure up to scare you into their toils.

Howbeit, what I have been trying to say is that a missioner now works under a strain which I suppose was unknown to the race of giants that went before us. They neatly distinguished between moral and dogmatic sermons, and needed only to be descriptive in their moral discourses. We have to be didactic or doctrinal as well, and it is no fun trying to do all this in a thirty-minute discourse. You will appreciate what I am driving at if you imagine the harrowing difficulty of having, within the space of half an hour, both to convince an infidel that such a thing as sin exists and to work up in his heart an intense revulsion for it. It isn't anyway nearly as bad as that when preaching to a Catholic congregation, of course; but there is a nasty suspicion always buzzing around in your consciousness these days whether the foundations themselves do not need looking after. There cannot be a firm morality save on a sturdy foundation of dogma; an intense moral conversion like Matt Talbot's is unthinkable aside from an unquestioning faith. And so a missioner might well spend the first evening endeavoring to eliminate from the minds of his audience any corrosive questioning of religion itself. And this certainly should not be hard to do.

I remember how once when riding with a medical acquaintance I asked him whether there was any substance to charges appearing in the press that the American Medical Association was a kind of racket—that is, a monopoly in restraint of progress, general beneficence, etc. Though he was piloting the car through heavy traffic at the time, he leaped into the breach and improvized an answer which was fairly crushing; and from being skeptical about the Association I became skeptical about its accusers. If an otherwise inarticulate medico could battle so effectively on a really debatable terrain, how easily should a priest dispose of any vague questioning in the minds of his hearers about the character of religion as envisaged by the Church.

Catholics who voice the notion of racket in connexion with religion leave themselves open to an awful blasting, if only a priest had the heart to administer it, and were not restrained out of pity for their poor sheep-like mentality, which is at the mercy of any glib traducer. If religion were a racket, it would be an encumbrance of one kind or other. But an encumbrance on what? Their time? Surely they haven't the gall to mention that measly hour they give to Mass on Sunday morning, and those few perfunctory, scatterbrained moments they give (if they give) to prayer on weekdays? Especially when a good third of their lives, on their own admission, is spent solely and simply in "killing time". But maybe religion is an encumbrance on their pocketbooks. Ye gods! have they the colossal cheek to wonder whether they are receiving just return for that niggardly nickel they toss in the basket on Sunday morning? Aren't the Mass and the Sacraments, the education of their children, the dedicated lives of a host of priests, brothers and nuns, the churches, hospitals, asylums, a vigorous Catholic press, a mighty worldwide ecclesiastical organization, not to mention that small matter of having priests on call twenty-four hours a day to rush to their sick-rooms—aren't these sufficient value for their few nickels? Or even their few dollars?

But maybe religion is an opiate, drugging its adherents into abject complacence with tyranny and injustice. Some opiate! Some opiate, that transformed a band of beaten, dispirited men into audacious Apostles, who faced the fury of mobs, stood up imperturbably to vested privilege and power, and were sus-

ceptible of no quietus but the headsman's axe! Some opiate, that sent great Paul coursing from end to end of the Roman empire, the very avatar of energy, vitality, élan! What stupendous energy these Christians have shown in their drugged stupor! What fantastic sleepwalkers they have been! They salvaged a bankrupt empire, preserved through centuries of chaos the delicate Hellenic culture, and reared a mighty civilization and culture of their own. They subdued the fierce barbarian to the gentle yoke of the Gospel, abolished slavery and polygamy, and transformed the face of Europe. They cleared a wilderness, replacing it with fertile farms and thriving cities. They developed a host of arts and crafts, evolving a thoroughly productive society of artists and artisans. They dotted the Western world with monasteries, cathedrals, schools, asylums, and every conceivable source and centre of social enlightenment and well-being. They developed a marvelous ritual and liturgy, a massive theology, and the only complete philosophy the world has ever known. Time and again they battled to the death powerful heresies, rallied themselves from periods of ennui and laxity, renewed their fervor and rejuvenated their energies. They shook whole continents with the martial tread of their Crusades, hurled back Tartar and Turk from the plains of Poland and from the gates of Vienna, and redeemed Spain from the thraldom of the Moor. Their explorers and missionaries braved uncharted seas, and discovered, colonized and civilized a vast new world.

Some sleepwalkers, these Christians! Some opiate, their religion! When someone tattled to Lincoln that General Grant was engaging in as many drinking bouts as battles, the President asked the brand that Grant drank so that he could send cases of it to the rest of the staff. If Christianity be an opiate, we only wish that the abject masses of Russia and Asia would change their brands. What a terrific beating the Russian people must have taken from the drug of Red propaganda, to be able to put up with Stalin! No peoples were ever more saturated with Christianity than the Poles and the Irish, and no conquered peoples have ever given their masters less peace. Truly, the Christian religion is an opiate, that renders its adherents craven, abject, inert, listless and supine. Take the Poles, for instance, how they hurled back hordes of Tartars and circum-

vented the Argus-eyed agents of the Czar. Or the Irish, and how they stemmed the fury of the Reformation, made a perfect booby of Cromwell, bobbed up with undimmed wit and humor out of bloodshed and famine, tied the hands of the House of Commons and set at naught the might of Britain, fought on nearly every battlefield in modern history, migrated to the four corners of the earth and took over the government of distant cities and nations, staffed the mission fields with their gallant and learned priests—what a record for drug fiends!

It is hard to conceive of a more propitious time than the present for convincing people of the necessity of religion, since the two *Ersatz* substitutes devised for it in the nineteenth century have been entirely discredited, *qua* substitutes, even to the blear way of thinking of the man in the street. Even readers of *Liberty* are smirking nowadays at the brainstorms of H. G. Wells; and the humanists (bless their souls!), when stacked up against Hitler and Stalin, are simply idiots trying to catch fireball pitching with bare hands. What has a Paul Elmer More, a Madariaga, a Lippman or a Dorothy Thompson with which to stem the savage onslaughts of Nihilism? There is an axiom among politicians that you cannot beat somebody with nobody; and you cannot quell the fierce dervishes of Berlin and Moscow with a puling agnosticism, with the preaching of men who probably harbor a sneaking suspicion of their own premises. But it is quite possible to fight fire with fire, the fiery propaganda of Red and Brown Bolshevism with the flaming convictions and fiery propaganda of a Saint Paul. "We have not received the spirit of bondage again in fear, but the spirit of adoption of sons; and if sons, heirs also; heirs, indeed, of God, and joint heirs with Christ." You can topple the thrones of despotism and blast an empire with preaching like that, but not with the velleities of humanistic liberalism. We are so chockful these days with economic gabble, we forget that the real fight on our hands is against false religion. Nazism and Communism are religions, with all the drive and abandon of their first fervor. They cannot be coped with on economic grounds, or by appeals to international law, but only by a religion, by Christianity, and by Christianity at a high pitch of fervor. Of course Christianity's first fervor is ancient history this many a day. But this need not alarm us. Chris-

tianity is unique in this, that, though every false religion has had only one fervor, its first, and when that had gone, was unable to work up another, Christianity has lost its fervor several times over, and just as often has worked up another. Chesterton was chargeable with hyperbole when he entitled a chapter of one of his books " The Five Deaths of the Faith ". It might rather have been headed " The Five Losses of Christian Fervor ". I think most of us now have a feeling in our bones that Christianity is working up another beautiful fervor; and when it does so—look to your thrones, ye despots, and Nihilists, beware!

In our zeal for the social question, with all its economic tendrils, we must not overlook the essentially religious character of the problem before us. And we are not liable to, if we take the Holy Father for our chief mentor. One of the great merits of the Social Encyclicals is that they keep the religious element always to the fore, evincing the profound wisdom of Papal utterance. When you appeal to men on religious grounds, you appeal to the deepest longings and instincts of their nature, thus putting yourself in the way to get the most powerful response of which they are capable. As intelligent humanists and liberals must now recognize, men crave absolute grounds for action. There is a touch of the martyr in us all; we long to possess something for which we could gladly die. That is, we crave the absolute, and are forever reaching out to the ultimate. Possibly St. Augustine had something like this in mind when he exclaimed that our hearts were created for God, and could find no real repose apart from God. The heart of man longs to come to rest in the Absolute. Demagogues and dictators shrewdly trade on this quality in human nature when they kick aside the theorists and launch an ideology, a creed, a false religion; in other words, when they pretend to have discovered at last the absolute values (blood and race supremacy and aggrandizement, dictatorship of the proletariat *et al.*) for which men should gladly die.

But are we going to stand by, weakly wringing our hands and viewing with alarm, while charlatans wrest millions from the bosom of the Church? Are we going to let them steal our thunder, as it were—that thunder which reverberated from end to end of the Roman empire when first it rolled from the lips

of great Paul, that emptied the temples of paganism, nerved thousands for martyrdom, and in a few brief centuries converted the Western world? The treasury of Christian doctrine has suffered no depletion. We have lost none of the truths with which Paul touched off the enthusiasm of his hearers. Personal immortality is still a truth. The ineffable worth and dignity of the individual soul, the overwhelming claims of Christ on our trust and service, His loveableness, the omnipotence of grace, Redemption, our sonship of God and joint inheritance with Christ—these are still truths. There isn't one of us but likes to think that he would stand up under any torture to profess them. They are all absolutes; and the sheep-like souls of men are fairly aching to be led back again into the lush green pastureland of the Christian absolutes. But maybe we have lost our first fervor. What of it? What the Christian body as a whole can do, we as individuals can surely do. By prayer and meditation we can work up another; and when we have done so—oh, what splendid efficacy our preaching will take on!

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THE DELIVERY OF THE SERMON.

IT HAS been truly observed that the formal study of rhetoric and elocution of themselves seldom make a successful speaker, whereas a great many speakers have succeeded preëminently without it. In fact there seem to be no laws of Medes and Persians in the art of speaking. It is possible that a person might disregard almost all the canons of literature and oratory and still be eloquent.

But there is one rule that he cannot neglect. He must speak so as to be heard. The speech may be as true as a proposition of Euclid and as eloquent as a page of Burke, but if it is not heard its virtues are lost. And when we say heard, we mean heard and understood.

Nothing equals the spoken word in carrying conviction. Our Lord used that method. It has been and probably will be the most effective medium of expression. But so much depends on the speaker! If he speaks clearly and convincingly the sermon will be useful. If not, all its beauty and appeal are destroyed.

The voice is the speaker's chief instrument. Whatever assists him in developing and improving it is a matter for his concern. The most encouraging thing about the whole problem of speaking is that voice and delivery improve with practice. Of all the functions of the human body, we are told, the voice is the most improvable. And developing it is largely a matter of use. To strengthen the throat muscles the physicians say, we have only to use them, and to improve our vocal powers we need simply to practice.

A voice should be strong enough to carry conviction. If it is naturally clear and resonant the speaker is favored. If he learns to raise and lower it easily, and has the feeling or instinct for the proper tone, then he has a splendid instrument. There are in the human voice almost an infinitude of gradations, which the speaker should learn to use. A good talker varies it an octave or even two.

There are exercises that assist him to develop his voice, and to modulate it, which a teacher of elocution and voice culture can readily supply. It is probable that the advice of a voice expert may be of great benefit.

While it is true that a man's condition of health may affect his voice and delivery, there is a misapprehension sometimes

about the part physical size plays in the matter. Theoretically, the orator should be large, deep-chested, strong, and probably handsome. I suppose men like Bossuet, Father Tom Burke, Webster, and Bourke Cochran fulfilled these requirements. But St. Paul was small; Savonarola, I believe, was not a handsome man; nor was there anything romantic in appearance about the crippled Spanish soldier, Ignatius. St. Bernard, the crusader, was so thin, pale and emaciated that he appeared, contemporaries say, as if he were about to die. It was a source of constant amazement to hear his great deep voice roll out of a thin body. The man who is considered by many to be the finest talker in public life in the United States today is undersized in every way except in intellect. Eloquence may be partly gift, partly a matter of training, but one thing is certain it does not depend on physical size or chest measurement.

Mere loudness of voice however, is not sufficient for intelligibility. An explosion is loud; a shout, a roar, all are audible but not necessarily distinct or understandable. For a clear understanding of words nothing helps as much as a clean-cut, determined, incisive, enunciation of syllables. This will even supply in large measure for deficiency of volume. Bourke Cochran's words were hurled like missiles; Newman's syllables fell like snowflakes, distinct, deliberate, but gentle.

It is often remarked that music travels farther than almost any other sound. This is true, not only of the brazen call of the bugle, but also of the soft tones of the violin. When Paginini, or Ysaye, or Kreisler play, the rear seats of the auditorium, not the front ones, are in demand. This quality in music is due largely, however, to the fact that musical instruments have in their construction a sounding board, which projects the sound out and away from them. The human instrument of speech also has just such a device. Abbe Boutain in his excellent work, "The Art of Extempore Speaking", says: "The ability to make one's voice travel far depends upon ringing it against the roof of the mouth . . . forcing as it were, the breath to strike against the center of the archway which the roof forms. I have also remarked that speakers, when addressing audiences in the open air, have not infrequently a tendency to curve the lips outward, trumpet-fashion, which, of course, projects the sound."

Let us say, once and for all, that an average male voice, properly used, will be loud enough for all ordinary purposes of public speaking. It will need some training, it is true, and practical experience. The speaker will have to acquire the knack of projecting or throwing out his voice into the church or hall. He must realize that the conversational tone of voice is entirely inadequate in addressing a congregation. He will have to learn to hold the words a little longer than he has been accustomed to in private life, disposing of them at a slower rate, as if he were loathe to let them go. Consonants must be incised more definitely, and vowels held a little longer; and short bullet-like words stressed by a subsequent brief pause, as "*Strike*,—while the iron is hot".

In a word he must remember that a word cleanly cut by the lingual lathe, and thrust fully moulded before the hearers will carry much farther than one poorly fashioned and shouted.

For a correct understanding of the sense of the address, for proper evaluation of words and phrases, nothing helps more than emphasis properly placed. Emphasis or stress plays a more important part in comprehension than we are usually aware of. It is not merely a device of the orator but is used in ordinary conversation. But it is most important in public speaking. As a test of this, read or pronounce to an audience any sentence, purposely misplacing the emphasis upon unimportant words. The statement, you will find, loses all its force, and may if the hearer is inattentive or slightly deaf be entirely lost. In this case, it will be apparent that the statement will take on new force and clarity. And what is more, even if the listeners heard only the accentuated words, the meaning would probably be entirely clear. Let us use an example or two for the idea is important.

A. I am GOING to JERUSALEM.

B. YOU are NOT going to JERUSALEM.

A. I AM going to JERUSALEM.

B. YOU are NOT going to JERUSALEM; you are GOING to ROME.

To prove the point, now try the reverse, that is, slight the important or pivotal words and note the danger of misapprehension, especially if one or two words are lost, as happens

frequently in a large church. In fact the meaning and implication can be completely altered by a change of accentuation.

Now read the first few lines of the beautiful Gospel of St. John, misplacing the emphasis as indicated by the type, and behold the mixture of sense produced: "In the beginning WAS the word, and the WORD was with God, and the WORD was God. The SAME was in the beginning WITH God. All things were made by HIM: and without HIM WAS MADE NOTHING that WAS made. In HIM was life, and the LIFE was the light of MEN. And the light SHINETH in darkness, and the DARKNESS did not comprehend it. THERE was a man SENT by GOD, whose name was JOHN. This man CAME for a witness, to GIVE testimony of the LIGHT. He was not THE light, but was to give testimony of THE light."

Or try this misplaced pause, and punctuate the sentence accordingly, as did some opponents of the Divinity of Christ: "In the beginning was the Word, and the Word was with God, and the Word was . . . God the same in the beginning was God."

We have been reading and practicing with one of the simplest passages ever written, and we perceive even that requires intelligent emphasizing. But attempt to read poetry, or an abstruse theological argument, or some difficult passage of Holy Scripture without proper accentuation and observe the terrible result.

What pleasure, on the other hand, to listen to a speaker whose emphasis on words is timed and graded to the sense and importance of his utterances. And what a lessening of ear-strain there is when we know we shall surely hear all the important words, even should our attention wander, should we be distracted, or if, as may readily be, our hearing is not the best. It is surprising how many deaf people are present in every audience. The actual statistics are, I believe, that the hearing of one in every ten is impaired. Constant reading under supervision may help us to acquire this admirable discretion of emphasis. How instinctively we do it when angry or aroused. Possibly the roots of the instinct to emphasize correctly lie in the mood and disposition of the speaker. It makes all the difference in the world whether a preacher is just casually delivering himself of another sermon, or is vibrantly alive, eagerly striving to reach every soul in the audience, particularly those

who do not want to hear him. No note of sincerity is ever lost upon the people. Rather they respond to it with interest. Indifference will meet likewise with indifference and lack of attention.

There can be of course an over-training, or better an over-straining of elocutionary aids to public speaking, resulting in artificiality. "Ars est celare artem", advised one Roman scholar; and another counselled a "careful negligence" in public speaking. As no sermon matter should smell of the lamp, neither should the delivery reek of melodrama. The Church speaks of that in Canon 1347.

Gestures are meant to help expression. When a man speaks, the whole man, not merely his voice, participates in the operation. His eyes, facial expression, arms and hands are eagerly watched by the crowd. A flash of his eyes, look of his face, or gesture of his hand may illuminate and clarify an idea. A judicious use of them is therefore generally recommended. But few things are harder to manage than gestures. Like the Pierian Spring, they should be thoroughly investigated or left completely alone. Much training is required for correct and graceful movement on any stage or platform. Emotional races resort to gestures oftener than the phlegmatic. A constant and passionate use of them is not the custom in our age and country. The cold Anglo-Saxon views with polite amazement the arm-waving, excitable preacher, and the unemotional listener frowns upon the organized thunderstorm in the pulpit.

Characteristics every preacher will necessarily have, but mannerisms which excite undue attention are a distraction and a handicap. For example, it is generally regarded as a mistake to close the eyes while addressing an audience. Some men do it under the plea that it helps them to concentrate. But it tends to distract the audience whom the preacher's eye helps greatly to fix and hold. If the preacher finds it distracting to look at men and women in the congregation, he should survey the crowd as a whole, or rest his gaze upon the rather indistinguishable occupants of the last pew. We all have awkwardnesses. It will be a great help if we allow our friends to correct our provincialisms. Perhaps they will do so if we show ourselves amenable to correction.

The whole delivery of a sermon follows a general law, dictated by reason and long experience, though every preacher has his own style, suited to his nature and talents. There have been militant preachers as Tertullian, persuasive preachers as St. Bernard, gentle ones like St. Francis de Sales; charming orators like St. John Chrysostom, and mighty ones like Bossuet. But aside from personal characteristics they all generally follow a simple plan. This is the way the orator proceeds.

He begins slowly with restraint and dignity, using the pause to allow the hearers to orientate themselves and locate him. Then as the theme or argument of the sermon advances, his language flows faster, and more spirited and the pauses become less frequent. He holds this rate of movement until he has reached the climax of thought when the voice is at its height and the speed of the argument is fastest. There is a short tapering off to the conclusion.

The speaker changes the key of voice several times during the sermon to avoid monotony. He speaks distinctly and authoritatively: though he is not without some fear for his own weakness, he has confidence in the message. The fear associated with the solemn occasion is a grace, and the slight nervousness an asset. Both are compatible with confidence and a man's best efforts.

That method of delivery holds true in general for all classes of public speeches. St. Augustine observes also a threefold division of styles of speech: the subdued, the temperate, and the majestic. It is evident he believes that the delivery of a speech can assist greatly, moving and persuading an audience; and that the style should be chosen according to the purpose intended. " He then who, in speaking, aims at enforcing what is good, should not despise any of those three objects, either to teach, or to give pleasure, or to move, and should pray and strive, as we have said before, to be heard with intelligence, with pleasure and with ready compliance. . . . For it is these three ends, *viz.:* teaching, giving pleasure, and moving, that the great master of Roman eloquence himself seems to have intended that the following three directions should subserve: 'He then shall be eloquent, who shall say little things in a subdued style, moderate things in a temperate style, and great things in a majestic style.' "

It is clear upon reflection that Our Divine Lord used all three styles at different times, and that St. Paul abounds with them. The Parables might be classed as subdued style, the Sermon on the Mount as temperate, and the description of the end of the world and Judgment, and His attack upon the Jewish Doctors as majestic. Augustine cites Gal. III, 15-18, Gal. IV, 21-26, as an example of Paul's subdued style; and Tim. V, 1, 2, Rom. XII, 1, as examples of the temperate style. For an instance of the majestic he quotes the Galatians again, IV, 10-20. Needless to say the average preacher will not often adopt the majestic style.

So much for the elocutionary side of preaching. It is important and yet Doctor Samuel Johnson once said, " The making of a speech is a knack ". He professed to be unable to gauge the real depth of the speaker until he had conversed with him. There is much truth in the observation. In other words much talent can exist with little sense. A good voice, a handsome appearance, and a flair for the theatrical do not make a good preacher, any more than the habit makes a religious. " Cucullus non facit monachum." When Augustine analyzes and classifies the styles of sermons we are likely to conclude that good sermons may be put together in an oratorical workshop and delivered to standard and perfection. But in reality unless the devices of oratory be grafted securely upon the sincere emotion and religious habits of the speaker, they will eventually fail. The paint wears off after a while and people begin to see the props and artifices. On the other hand, what we call ugliness or awkwardness ceases to exist for us directly its possessor reveals any gift of personality or character.

It is a curious fact that Christ chose only one trained talker among His Apostles; and that one, Paul, " born out of due time ". The rest were nearly all fishermen. What He did was not train them to eloquence, but set them on fire. Literally " tongues as it were of fire reached down to them on Pentecost, and they were filled with the Holy Ghost and began to speak ". Knowledge and zeal were His agents, not elocution.

The conclusion seems obvious. If you want badly enough to tell people something you will succeed in reaching them, lacking all else but the grace of that consuming desire. And

men will listen with respect, anywhere and at any time to the message of the man who is dead in earnest.

With this inspiration upon men, human arts are all disregarded and then reborn sublimated. Rules of oratory, methods of delivery and theory of presentation are forgotten then, " per impossibile ", reappear glorified in this immense desire to help someone.

The primary object, again, of elocution is to be heard and to be convincingly heard. St. Peter and St. Paul preached the same doctrine at the same time and most successfully, and yet in style and manner entirely different. Peter, the illiterate fisherman, spoke only with the compelling power of a devoted eye-witness. Paul thundered out his thesis.

The Cure of Ars and Pere Lacordaire preached the same truths at the same time, the Cure with pastoral simplicity, Lacordaire with grace and finished eloquence. Yet as many people thronged the countryside at Ars as crowded the cathedral of Notre Dame in Paris.

With these men styles differed, but then whole hearts and intellects and wills went with every word, and therein, after God's grace, lay their power. They insisted on being heard; they compelled attention. When such men wish to deliver a message, they have no difficulty doing it.

And as for the technical phases of preaching, it is possible to teach men how to speak, how to write well. The training in grammar, rhetoric and elocution are valuable. But there is only one way to learn to preach, and that is, to preach. The experience of speaking day after day, in season and out is schooling par excellence for the preacher. Voice address and manner of delivery will improve thus most rapidly. Dale Carnegie, teacher of public speaking, has taught thousands of men, even the most timorous, to speak in public. His method is simple, to gather a group of men and make each one of them speak at every meeting. He then criticizes.

And strange to say it is not always the best elocutionists that become the best preachers. The reverse form is often true. The young thistle often appears more like an oak tree than a young oak.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

INDULGENCES: GAINED AND LOST.

There is often a lack of understanding in regard to the particular conditions for the gaining of an indulgence. As to the general conditions: one must be free from excommunication and in the state of grace; have at least the *general* intention to gain the indulgence; fulfill the good works or say the prayer in the manner prescribed. It is the aim of this paper to explain the particular conditions which must be fulfilled for the gaining of a plenary indulgence and also to point out several errors pertaining to indulgences.

Up to 1 January, 1938, a person was quite safe in matters respecting indulgences if he followed as guide an ordinary prayerbook. Books on indulgenced prayers are now obsolete, however and in many instances incorrect, unless they agree with the " Collection of Prayers and Good Works Enriched with Indulgences ", Rome, 1938. This *Collectio* contains only general indulgences for all the faithful or certain groups; not the indulgences of Religious Orders and confraternities. General indulgences that are not contained in the *Collectio* are suppressed, e.g., the Church Unity Octave.

The gaining of a plenary indulgence is so worth-while that no urging is required to induce one to fulfill the necessary conditions, but the necessary conditions must absolutely be complied with or the indulgence is lost. For many years the phrase " on the usual conditions," has been used in the granting and gaining of plenary indulgences. These " usual conditions " are four in number; but when all four need not be complied with, whatever is necessary is clearly indicated under the respective prayers in the *Collectio,* the phrase " usual conditions " being omitted. The four " usual conditions " are: Confession, Holy

Communion, Visit to a Church, Prayer for the Intention of the Holy Father.

Confession:—The confession which may be required to gain an indulgence, may be made within a period commencing eight days before and ending on the octave of the day to which the indulgence is attached. For indulgences attached to certain pious exercises of three or more days—triduums, novenas, etc. the confession (and Communion) requirement can be complied with on any of the seven days immediately following the conclusion of the exercises.

The faithful who are in the habit of confessing at least twice a month unless legitimately impeded, or who receive Holy Communion daily, though they may fail to receive once or twice a week, can gain all incidental indulgences without actual confession for which otherwise confession would be necessary, except for a Jubilee indulgence.

Please note *or* in the above. If one is a daily communicant he is exempt from the confession condition. That does not mean that a daily communicant ought not to confess at least twice a month, but as far as gaining an indulgence is concerned, it is not required. Practically this concession may not be adverted to, or often taken advantage of, but a priest who is in a missionary country, or any priest for that matter who says daily Mass, can rejoice in the fact that the Church does not deprive him of any indulgences on account of non-confession.

Holy Communion:—Holy Communion may be received the day previous to the indulgence day, on the day itself, or within one week. If received later than the day itself, and on a day that another indulgence can be gained, the one reception of Holy Communion suffices for both.

Visit to a Church:—If no special church is designated (as is the case for the Portiuncula indulgence) the visit may be made in any church or public oratory. The visit is complied with by entering the church either to pray, or with the general or implicit intention to honor God, or His Saints, and saying some oral prayers, going to confession, etc. When there is a question of gaining a *toties quoties* indulgence (e.g., the Portiuncula, on All Souls', etc.), the time to make the prescribed visits extends from noon of the preceding day until midnight of the day appointed for the indulgence.

Prayer for the Intention of the Holy Father:—Vocal prayer is necessary. Mutes, however, can gain the indulgences by being present at public prayers, and in private it suffices to say them mentally or to read them. For the Pope's intention it suffices to say one Our Father, Hail Mary and Glory be to the Father, or any other equivalent prayer. But when *toties quoties* indulgences are to be gained by visiting a church, it is necessary to say the Our Father, Hail Mary and Glory six times; and no other prayers may be substituted. It is not necessary to know what the "intentions" of the Holy Father are. It suffices to have the general intention to pray for them. The laity may be interested in knowing that the Pope's "intentions" are usually the following: The progress of the Faith and the triumph of the Church; peace and unity among Christian princes and rulers; the conversion of sinners; the uprooting of heresy.

When several indulgences can be gained on the same day, some or all of which demand all four conditions, one Confession and one Communion satisfies for the several indulgences; but the visit and the prayer for the Pope's intention must be repeated as many times as the indulgences which demand them.

In regard to the visit and the Pope's prayer, one must not forget that these are two distinct conditions. The latter does not imply that a visit must also be made. And if a visit is not demanded, the prayer for the Pope's intention (if it is required) may be said any place. There are more than thirty prayers and aspirations in the *Collectio,* the plenary indulgence for the saying of which can be gained upon fulfilling only three of the four usual conditions: Confession, Communion and Prayer for the Pope's intention. It is important to keep this in mind.

Let us suppose that on a certain day a person is entitled to gain three indulgences, each requiring Confession, Communion and the Pope's prayer, but not a Visit. If he says the Our Father, Hail Mary and Glory be to the Father three times, in a church or any place, he will gain the three plenary indulgences. On the other hand, if all three indulgences demand a visit, he would be obliged to make three distinct visits to a church, saying during each visit the prescribed prayers.

Quite likely, many plenary indulgences that could be gained very easily are not gained because of failure to comply with all

the usual conditions, probably omitting the prescribed visit and prayer. Many people, especially inmates of religious houses, and even lay people who attend Mass almost every day, can prevent this loss if they follow the suggestion given by the Reverend Gerard Heinz, (Homiletic and Pastoral Review, January, 1939) " that we form the habit to say an extra prayer for the intention of the Holy Father when we go to church or chapel, and have the intention to apply the visit and prayer to our incomplete indulgenced work." It makes no difference in what order the four conditions are complied with, provided that one is in the state of grace when he fulfills the final condition.

Let us suppose that on a certain Sunday a person is entitled to gain five plenary indulgences. This is quite possible, considering the many prayers and aspirations which said every day for a month, or for a week, also by membership in some confraternity, entitle one to plenary indulgences. Following the suggestion of Father Heinz, he makes two visits on that Sunday, and so gains only two of the five indulgences. On Monday he makes two more visits, with the proper intention. He will then gain two of the indulgences missed on Sunday. (Since there is a week's time to attend to Confession and Communion, one infers there is the same for the Visit and Prayer; though the latter are preferably made on the day of Communion.—Beringer.) On Tuesday he makes one or more visits, and so gains the fifth indulgence. Suppose that a person is a daily communicant, or at least has communicated, say on Wednesday, and if on Wednesday he is entitled to one or more plenary indulgences about which he knows nothing, and which require visit and prayers, then if he attends to two visits and prayer, he will gain those plenary indulgences. Religious will surely appreciate this helpful and worth-while suggestion given by Father Heinz—and be grateful to him.

Anybody can gain at least two plenary indulgences every day he communicates, if he says both the so-called Crucifix Prayer (" Behold, O kind and most sweet Jesus ") and the following: Prayer to Christ the King: " O Jesus Christ, I acknowledge Thee as universal King. All that has been made, has been created for Thee. Exercise all Thy rights over me. I renew my baptismal vows. I renounce Satan, his pomps and

his works; and I promise to live as a good Christian. And in particular do I pledge myself to labor, to the best of my ability, for the triumph of the rights of God and Thy Church. Divine Heart of Jesus, to Thee do I proffer my poor services, laboring that all hearts may acknowledge Thy Sacred Kingship, and that thus the reign of Thy peace be established throughout the whole universe. Amen." (Plenary indulgence, once a day, on the usual conditions. 21 February, 1923.)

For obtaining the indulgence for reciting the Crucifix Prayer, a visit is not required; only the Prayer for the Pope's intention is needed. As noted, all four usual conditions must be fulfilled in case of the other prayer. But, since the first is a non-visit prayer and the other a visit prayer, the indulgences for both can be gained by saying the Our Father, Hail Mary and Glory twice, during one visit.

The reader may be interested in a few observations respecting some changes that have been made in indulgenced prayers, as noted in the *Collectio* of 1938.

Formerly there were many prayers and aspirations the indulgences for which could be gained only once a day. Now, practically all of the partial indulgences can be gained as often as the prayers are repeated.

If one sees in a prayerbook that a certain indulgence is for a stated number of quarantines, it is evident that the book is not up-to-date. The term " quarantine " has been abrogated; likewise the number of days indulgence it stood for. On the whole, the partial indulgences have been increased for many of the prayers and ejaculations.

Formerly the Litany of the Blessed Virgin concluded with the final " Lamb of God," etc. None of the various prayers that followed, as found in different prayerbooks, were a part of the indulgenced prayer. Now, however, to gain the indulgences (7 years each time; plenary indulgence once a month, on the usual conditions, if the entire prayer with the versicles and " oration " has been devoutly said every day for a month) after " Lamb of God," etc. there must added:

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body, and by the glorious intercession of the blessed Mary, ever Virgin, may be delivered from present sorrow, and obtain eternal joy. Through Christ our Lord. Amen.

Of course other translations of the Latin prayer "Concede," which may differ slightly from the above, are equally valid.

It would be well for people to know that it is no longer necessary, during holy Mass, or during Exposition, "to look upon the Sacred Host" while saying "My Lord and my God!" to gain the indulgences. All that is now required is to be present, and, of course, to say the words. Even in regard to the words, when the indulgenced prayer is an ejaculation or aspiration, it is not necessary to "say" or articulate the words; "mental recitation" suffices (Decree of 7 December, 1933). The indulgences for this aspiration, when said as noted, are: 7 years every time; plenary, once a week, if the ejaculation has been said every day for a week. Conditions: Confession, Communion and Pope's prayer (Visit is unnecessary). Formerly the partial indulgence was of 7 years and 7 quarantines. Since the partial indulgence can be gained every time the words are said at the proper time, one may say the ejaculation again and again during Exposition of the Most Blessed Sacrament, and each time the indulgence of seven years will be gained.

It is quite generally known that when a third part of the Rosary is recited before the Blessed Sacrament in the tabernacle or on the throne, one can gain a plenary indulgence if he has confessed and received Holy Communion. Unfortunately, the people are often told to do more than is required. At times one reads on a notice in a church that the said plenary indulgence can be gained "on the usual conditions." It is not required to make a visit and to pray for the Pope's intention. If a person says the Rosary three times, without having left the church, and having received Holy Communion that day, he gains three plenary indulgences. Nothing else is required.

The foregoing is not to be understood as implying that, in order to gain the indulgences, it is necessary to say the Rosary on the day on which one communicates. As has already been pointed out, one has a week's time in which to comply with the conditions of Confession and Communion; also, one Holy Com-

munion suffices for the gaining of any number of indulgences that require reception of Communion. Consequently, a weekly communicant is entitled to a plenary indulgence for every Rosary of five decades he has said in the presence of the Blessed Sacrament during the preceding week. (If this were more generally known, people might be more solicitous in saying the Rosary in church.) The same holds in regard to the prayer to Christ the King. For the saying of this prayer, however, the indulgence can be gained only once a day; moreover, one would have to make as many distinct visits, saying the prayer for the Pope (either on the day of Communion or during the previous week) as there are indulgences to be gained for the prayer. Even one who does not communicate as often as once a week, when he does receive Holy Communion, can gain, as a rule, all the plenary indulgences he was entitled to during the preceding week, if meanwhile, or on the day of Communion, he fulfills the other conditions of Confession, visit and prayer for the Pope's intention as they are demanded.

In some prayerbooks, after the last station of the Way of the Cross, one finds this direction: "Now say five *Paters, Aves* and *Glorias,* to gain the indulgences." No prayer of any kind is required to gain the indulgences of the Stations when they are made in church. All that is necessary is to walk from station to station and meditate on the Passion of Christ. When the Stations are made publicly, the people in the pews gain the indulgences if they are properly disposed and attend to the meditations made by the priest, who with the servers go from station to station. In some churches it is customary, and praiseworthy, for the people in the pews to turn towards the station before which the meditation is being read. One who is in a state of grace gains a plenary indulgence every time he says the Stations, and if he has received Holy Communion that day, he gains a second plenary indulgence. The Stations may be made several times a day, and the indulgences gained as often.

Many people have what is called a Station Crucifix, that is, a little crucifix properly blessed, so that through its use the indulgences of the Way of the Cross can be gained. If one is reasonably prevented from going to church in which the Stations are erected, all that is required is to hold the crucifix in the hand, while saying twenty Our Fathers, Hail Marys and

Glorys (once for each of the fourteen stations, five times in honor of the Five Holy Wounds, and once for the Pope's Intention). If for any reason one is prevented from holding the crucifix in his hand, while at work, for instance, it suffices to have the crucifix on his person and to say the twenty prayers as noted. Likewise, one can gain the indulgences of the Rosary if he cannot hold the beads in his hands, but has them on his person and says the necessary prayers.

In connection with the feast of the Holy Rosary (7 October), or on the first Sunday of October, we at times read in a Catholic paper that one can gain as many plenary indulgences as visits are made to a church that day. That is quite misleading. The *toties quoties* Rosary indulgence can be gained only in those churches in which the Confraternity of the Holy Rosary has been canonically established. Secondly, in said churches, by visiting the Rosary chapel, if the church has one, or, at least, making the visit before a Holy Rosary statue. A picture does not suffice, unless there is some very recent legislation of which the writer is unaware.

We are all anxious to gain plenary indulgences in the hour of death. Many can be gained, if certain prayers have been frequently recited during life. The simplest way to assure oneself of at least one plenary indulgence when we come to die, is to elicit once, at any time, an act of resignation, accepting willingly from the hands of God whatever kind of death shall please Him, with all its anguish, pain and suffering. The conditions are the usual ones (Confession, Communion, visit, and prayer for the Holy Father's intention). These conditions may be complied with any time, the sooner the better, but the plenary indulgence is gained only at the moment of death, and the ministration of a priest is not necessary. Moreover, an indulgence of seven years is gained every time the act is elicited, and no other conditions are required except, of course, the state of grace. No set prayer is required for making the act of resignation, although saying a properly worded prayer may be helpful.

One sometimes finds in church announcements a notice to this effect: On next Saturday, the feast of St. Andrew, those who receive the sacraments of Penance and the Holy Eucharist can gain a plenary indulgence. That may be correct, in a way,

but not as intended, because it is the feast of an Apostle. It has already been shown how anybody can easily gain two plenary indulgences any time he communicates. Unless every member of the parish has in his possession a pious object to which has been attached the Apostolic Indulgences, the announcement is incorrect. It is only they who have such an object, and who have complied with at least one of the particular conditions in the use of the article of devotion, that can gain the plenary indulgence on each of the twenty-seven feasts of Our Lord, Our Lady and of the Apostles. Of the several conditions, perhaps the easiest to comply with is the one which requires that a third part of the Rosary be said once a week, or, on the other hand, if one is accustomed to hear Mass. Having complied with the prerequisites, one can gain the plenary indulgences on the specified days if he fulfills the other conditions of Confession, Communion and prayer for the Pope's intention.

Some readers may be familiar with the " wonderful privilege " of the wearers of the Blue Scapular of the Immaculate Conception: the many plenary indulgences that can be gained every time the wearer says six *Paters, Aves* and *Glorias*. The many plenary indulgences, many times a day, as often as the six prayers have been said, St. Alphonsus estimated the number of plenary indulgences each time as 535, besides innumerable partial indulgences. Because of the uncertainty prevailing and the extravagant claims, the Sacred Penitentiaria, on 22 April, 1933, decided that the indulgences are as follows: ten years, every time the six *Paters, Aves* and *Glorias* are said; plenary, once a month, if the prayers have been said every day for a month. Confession and Communion are also required. All other privileges have been abrogated. This indulgence, called the Station of the Blessed Sacrament, is enjoyed not only by the Theatines (and the wearers of their Blue Scapular which is one of the Five), but also by the Friars Minor.

In conclusion, let us not forget that, though Holy Church is most generous in making it possible for her children to gain many indulgences, and often so very easily, she nonetheless expects us to comply faithfully with the conditions upon the fulfillment of which she dispenses her favors.

FRANCIS J. MUTCH.

Kokomo, Indiana.

TESTIMONIALS FOR SPONSORS.

Qu. A number of priests in this vicinity are demanding signed testimonials from pastors as to the Easter Communion of sponsors for confirmation. (1) Since there is no general custom, and the matter is not mentioned in our new diocesan statutes, is a pastor obliged to conform and provide such testimonial? (2) Can not a pastor take the word of parents that sponsors are practical Catholics, or does the general law of the Church require the submission of formal testimonials?

Resp. There is no requirement in the law of the Code to demand certification that a person has made his Easter duty before he may be licitly admitted as a sponsor at Confirmation. According to the law a person is barred from lawfully becoming a sponsor if in view of some notorious delinquency he is excommunicated, or excluded from the exercise of the so-called legitimate acts and functions or branded with infamy by the very specification of the law *(infamia iuris)*, even though a judicial sentence has not intervened, or if he is under interdict, or is in some other manner publically known as a criminal, or has forfeited his good name in the estimation of serious-minded, upright Christians *(infamia facti)*. Cf. canons 796, 3° and 766, 2°.

Under the usual circumstances of parochial life in our larger parishes, it is difficult to imagine that a person would be publicly regarded as criminal in character, or as being *infamis infamia facti* through the neglect of fulfilling his Easter duty, for the reason that scarcely enough people would have certain knowledge of this neglect to make it a *publicly* known thing. Moreover, even granted that this neglect were publicly known, it is highly questionable whether such a single omission of a positive duty would occasion that loss of good name which connotes an *infamia facti.* If the public knowledge of a person's neglect to make his Easter duty would—in circumstances which must be regarded as altogether outside of the ordinary sphere of happenings—brand him as *criminosus* or as *infamis infamia iuris,* then indeed such a person could no longer within the law be called on to act as a sponsor. The mere lack of positive proof through certified testimony that the person has complied with his Easter duty, or even the strong suspicion that he has not complied with it, is not a canonical impediment to the licit exercise of his right to act as a sponsor.

If, despite the full instruction of the faithful on this point of discipline, the Church's toleration of such a Catholic as sponsor would occasion grave scandal, or beget a sense of moral bewilderment among the people, it is evident that the Ordinary of the diocese could, in order to safeguard the faithful against such dire consequences, insist upon obtaining proof of the fulfillment of the Easter precept for sponsors, if the latter's mode of life gives cause for suspicion on this point. The Ordinary's law to this effect would not run counter to the demands of the Code. It would simply constitute a means for the effective avoidance of serious scandal, or similar evil consequences. Under such extraordinary conditions pastors would consider it a serious duty to cooperate with ecclesiastical authority in a common effort to protect the body of the faithful against spiritual harm. If a pastor, however, would definitely know that no such emergency is present in the case, he cannot be considered remiss for ignoring a request which goes beyond the maximum required by the law.

2. The general law of the Church obliges to nothing more than that moral certainty be had of the verification of the requisite conditions when a person is selected for sponsorship. Even though the compliance with these conditions will rest more immediately upon others as a duty, the pastor as the spiritual shepherd of his flock necessarily shares responsibility. If a pastor has reliable word from the parents that the selected sponsors are practical Catholics, it is needless to look for further proof. It is not at all likely that parents who earnestly wish to have their children confirmed would resort to a false statement in favor of questionably qualified sponsors. It is much more probable that parents would simply neglect to have their children confirmed at all than that they would wish to have them confirmed on a condition that runs contrary to the law.

OFFICIAL MISSION WORK IN PARISH SCHOOLS.

The Catholic school has become a happy hunting-ground for an ever increasing number of propagandists who are well aware that an idea sown in the mind of a child may well, like the mustard seed, grow into a great tree and bear much fruit. With an eye to the waste of time involved in some extra-cur-

ricular activities, and of the potential danger accompanying many of the schemes proposed to the children by visiting "agents," Pastors in a spirit of justice toward the children of their schools are becoming more cautious in granting permission to outsiders anxious to capitalize upon the susceptibilities of pupils.

This attitude must be upheld as the only correct one. Yet, care must be taken not to condemn the good along with that which is otherwise. Certain organizations have much to recommend them because of what they give the child in religious character training, and consequently deserve the support and coöperation of the clergy. Among these, we must include "that blessed Society which has the happiness of bearing the name and being under the protection of the Holy Childhood of Jesus" (Pope Leo XIII). And concerning which the late Pope Benedict XV spoke the following: "Let parents, teachers, priests, lose no time in having all the children enrolled in this most meritorious work of the Holy Childhood—it is the most efficacious means of keeping them in the path of virtue."

The truly Catholic spirit is a missionary spirit. The universal love of Christ for all men is imitated by every real Catholic. If adult Catholics are to possess this fundamental characteristic of the true Christian, it is necessary that an understanding and love of the missions be developed in Catholic children from their earliest years.

To assist in this training, the Holy See has its own official organization, the Pontifical Association of the Holy Childhood, which is to the child what the Pontifical Society for the Propagation of the Faith is to the adult Catholic. Both are community chests for the Missions. Into the one are placed the suffrages and alms of the mature Christian and into the other the prayers and material sacrifices of Catholic children the world over. From the one the Holy Father draws to support every mission work of the Church; from the other he takes to assist the children of all mission lands, regardless of their race.

The Association of the Holy Childhood is nearly a century old. During all these years it has collected from the Catholic children of the world millions of dollars which in turn have been poured into the hands of missionaries of every order and society to enable them to baptize, feed, clothe, and educate

the lambs of their flocks. The Association has the highest approval of the hierarchy and it is particularly worthy of note that the present Holy Father has retained for himself the position of Protector of this organization. This is a distinction that the Association had not enjoyed previously in the hundred years of its history.

The pastor who establishes the Holy Childhood is enlisting the children in a work of Catholic Action. The child's membership in the Association gives him in a very intimate way a sense or a conviction of the corporate unity of the Catholic Church. That marvelous unity of doctrine, of government, and of worship with which Christ has endowed His Church is the secret of that enduring vitality which is the mark of the true Church of Christ. The Association member is not only himself a better member of the Church by reason of his participation in the organization, but he has the satisfaction of knowing that he has coöperated in the humble method open to him to carry out the design of Christ to convert the world to His Gospel.

Nor is the contribution of money the only means of thus participating; we may truthfully say of financial contributions that they are secondary. Every member of the Church can and should pray that the grace of God may enlighten pagan minds and bring them to a knowledge of the Fatherhood of Christ. The Catholic child in school who prays daily that the grace of God may be given to his fellowmen becomes increasingly conscious of the bond of brotherhood that unites the members of the human race one to another. There comes to him as he prays a conviction of the Fatherhood of God, of the solicitude of that Heavenly Father for the welfare of all men, His children.

It is said that the contribution of money is secondary. But this does not detract from its value as an educative agency. The child who contributes regularly to this work receives from his generosity and his thoughtfulness a rich return. In giving to the underprivileged spiritual children of Christ, he gives to Christ Himself and he shall have in God's own good time the reward that Christ promises to those who give thus even a cup of water.

Through the Association the pastor intensifies the Catholic life of the child of his school. The child comes to feel that he is no mere unit lost amidst uncounted millions but that he is a minister of Christ with a direct interest and an active part in the conversion of the world. His prayers will bring to him personally an increase of the grace of faith and the grace of conversion to those who dwell in the darkness of paganism.

Missionary activity thus carried out is a very high type of Catholic Action. The Pontifical nature of the Association of the Holy Childhood unites all children under their pastors, under their bishops, and finally under their Pope. Pope Pius XI wrote: " Adorned with our authority it (the Holy Childhood) becomes the official channel for collecting the alms of the Catholic children throughout the world for the benefit of all the foreign Missions. The sums are entrusted to the care and discretion of the Holy Father and to that of the Sacred Propaganda, and shall be distributed to all the Missions in accordance with the needs of each, by those especially chosen for the purpose by the Holy Father. Now since the Holy See has made this Society peculiarly its own, the faithful ought to help and maintain it from every corner of the globe, in preference to all other works which have particular aims." The work of the Association thus becomes in a very precise manner participation in the apostolate of the hierarchy, for the Founder of the Catholic Church placed a very definite obligation upon each and every Catholic when He said to the Apostles: " Going therefore, teach ye all nations."

To the children of America today a special appeal is addressed by the poor outcast children of pagan lands. No longer can they count upon aid from Catholic Europe. Their sole hope of the knowledge and blessing of Christ lies in the charity of our own boys and girls. That charity can be more effectively given through the Holy Father's almoner to these abandoned waifs—The Pontifical Association of the Holy Childhood.

Very Reverend RICHARD ACKERMAN, C.S.Sp.,
National Director,
Pontifical Association of the Holy Childhood.

PARTICIPATION OF THE LAITY IN HOLY MASS.

The primary reason for participation of the laity in the Holy Sacrifice is the obligation incumbent upon rational creatures to worship God. Everyone who has come to a knowledge of a personal Supreme Being, God, and a notion of creation, realizes that God is the ultimate cause, and therefore He must be glorified by all creatures in some manner. Irrational creatures, by the mere fact that they are in the world in accordance with the divine will and give a relative perfect expression in the development of their natural powers, contribute their share to the glory of God in a manner proper to them.

Not entirely so with rational creatures. The rational creature must give glory to God according to a manner proper to a rational creature. Man has not only the natural duty to direct the powers of his body to the glory of God but also the faculties that make him rational. They, of their very nature, demand a conscious subordination to the will of God. This is not yet sufficient because man must also glorify God by some direct special act, and since by nature man is also a social being, he must join with others in the same society in honoring the Author of that society.

So far we have not once adduced a reason in the supernatural order. A consideration of the supernatural order, of original sin, Redemption, and divine mercy in spite of man's serious defections, bring forcibly to the foreground the obligation of giving immediate and public worship to God. We have the testimony of history that these facts have been recognized, and then of course, there is Scriptural authority.

The opposing errors sin more or less in their denial of the necessity of immediate and particular divine worship. Kant and Hume refused to recognize special worship of God as necessary. More recently Theosophists seek to substitute devout intuition or emotion. Monists, of course, logically deny the duty of worshipping God. Genuine Christian life for Luther, at least at first, and for many Protestants, consists in daily human life simply lived for God.

Acts, arising primarily from a humanitarian motive, may give mediate and general worship but for cult, strictly speaking, immediate and particular divine worship is necessary. These acts must of their very nature seek to glorify God. Cult

is the act of religion through which man recognizes God as sovereign Lord, gives Him due honor, and seeks to become pleasing to Him. The goal of all acts of religion is to approach closer to God, to be more intimately united with Him. The continual effort to serve God culminates in immediate and special acts of worship constituting the virtue of religion.

Granting that acts of worship must be internal, springing from consciousness and free will, yet to correspond with the mind of the Creator and the obligation of man, they must also be external. The divine will is clear. Christ appeared on earth in human flesh, not as a pure spirit. Christ offered up an external and visible sacrifice and above all He established the Church as a visible society with visible means of sanctification. In order that an individual may give individual and public cult to God, Christ established His Church and His priesthood.

This logically leads to a consideration of another cause for the participation of the laity in the Holy Sacrifice, that of the priesthood. The Redemption is concluded as a historical event and an objective meritorious act. In the words of Saint Paul, "He hath an everlasting priesthood, whereby He is able also to save forever them that come to God by Him" (Hbr. 7: 24). We shall not go into the institution of the priesthood in the strict sense but point out the fact that the baptized person is conformed to Christ particularly in His priesthood. All persons mystically united to Christ by baptism and to yet greater degree by Confirmation are in a certain respect images of Christ, especially in His Priesthood. Thus are understood the words of St. Peter, "You are a chosen generation, a kingly priesthood" (1 Ptr. 2: 9). Hence every Christian should in some way actively participate in the liturgy and more especially in the liturgical sacrifice.

There is no such thing as an unsacrificing priesthood. I remember how a group of seminarians confused the verger at the Episcopal Cathedral in Washington by asking a question with that very implication. After viewing all the altars in the edifice, one of the group asked, why so many? An altar is for sacrifice, and so is a priesthood. Because of the perfection of Christ's sacrifice on the cross, there can be no independent sacrifice apart from it, apart from the Mass. This is certainly true

of the sacrifice of the priest through orders and *a fortiori* of a lay priestly sacrifice. Presbyterianism has a half truth in their idea of universal priesthood, but have lost the notion of the essence of the priestly function.

The language of the liturgy clearly indicates the mind of the Church in the matter of active participation of the laity in the Mass. There should be an active participation so that there may be a closer sharing. It is a tremendous loss to be merely present, without assisting. The Faithful are referred to as attendants *(circumstantes)* and more, as coöperators in offering it. The Offertory prayers " Offerimus " and " suscipiamur a te ", the prayers from the Canon, " Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae . . . Unde et memores, Domine, nos servi tui, sed et plebs tua sancta ", and the frequent urge to join in the prayers, " Oremus ", give sufficient examples to the point.

Apart from the Mass all other liturgical ceremonies lose their meaning, and it is impossible for a Christian to derive benefit from participation in the rest of the liturgy without first participating in the Mass.

A final reason is based on the doctrine concerning the operations of grace, *ex opere operantis.* We can pass over the conferring of grace *ex opere operato,* since, thank God, this is not dependent upon a stressing of the " liturgical movement ", but the possibilities of gaining graces *ex opere operantis* will be increased in proportion to the manner in which the person participates in the Holy Mass. At least there is some connection.

Of course, all the reasons that should prompt us to a consideration of this subject have not been presented. Reasons are not necessary for the zealous priest who wishes to convey more accurate information on the liturgy, especially the Holy Sacrifice, to the Faithful for their own edification and sanctification. Our whole Catholic life is born and restored through the liturgy, and is nourished and perfected especially through the Mass.

The practical question remains: what is the best way to get the faithful to participate more fully in the Liturgy in the sense of the " Liturgical Movement? " All will agree that after prayer for divine assistance, recognizing that this too needs God's invitation, we have first of all to *instruct.* It is an old philosophical truth that love follows knowledge. If the Faith-

ful are to assist more devoutly, to participate more fully, they must learn to love the Mass and not merely fulfill a burdensome obligation. Such a love can only follow an understanding. Therefore there must be more instruction on the Mass itself, either in sermons or study clubs or even formally, as in school. The Faithful must be instructed with reference to their obligation to sacrifice, of their priesthood, of the general and special subject matter of the "Liturgical Movement", and all related matters especially with reference to their intimate connection with the Holy Sacrifice. The Faithful must be brought to a realization, that the Holy Sacrifice is vital in the supernatural life, which they must obtain and nourish here in this life. They must realize that the Mass is *their* mass. "When you hear Mass," says the great Sanchez, "remember that this Sacrifice is your possession, a gift to God the Father from you, as well as from God the Son."

Certainly no less important than instruction, is the attitude of the priest himself toward the Mass. If we expect the Faithful to participate more fully in the Holy Sacrifice, then we must be careful of our own decorum and observance of the rubrics. The priest who is not exact in the observance of the rubrics, who hurries through Mass as though it were the least of his actions of the day, cannot hope to instill into the hearts of his people a love of the Mass with a view to their fuller participation. We must remember that the Mass is not ours exclusively; even the one we are saying.

The introduction of the laity to the liturgical movement should be gradual because it can be too sudden and defeat its purpose. Gregorian chant, for example, bears the same relation to much of the customary church music of a short decade or two ago (our Polish gloria for example) as does grand opera to swing. Liturgical altars, vestments etc., all have their place in bringing about our desired end. Even in these matters there is need of education, which often must needs be a slow process.

The use of the Missal is perhaps the most important of the material means. Casual devotion is simply not good enough for so sacred a rite. For a half-hour let us worship the Lord, Our God with our whole heart and with our whole soul, with all our strength and with all our mind. This can be accomplished by bringing our thoughts, sentiments, devotions, into

closest harmony with the Mass while we assist. The Missal is the " form " of the Mass. We must bend every effort to have the Faithful obtain and intelligently use the Missal.

The final method to be suggested is the recitative Mass. How far the Mass admits of lay coöperation, as we have already mentioned, is evidenced in the ceremonies and prayers of the Mass, especially in their historical setting. The early Christian was thoroughly at home in the Mass; his rôle was confidently assumed. The people themselves entered into the ceremonies, they brought their offerings, they responded to the prayers. There is a move today, marked with some success, to again have the people answer the prayers. It seems to promise a more intimate participation. This very active participation by the laity is not too difficult. Perhaps we might even hope for that kind of participation in High Mass as well as low Mass.

The Liturgical movement, Catholic Liturgy, is simply faith in action, but the fact must not be lost sight of that action can be an empty thing, and that a proper intention is the first step along the way. " He also serves who only stands and waits."

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DISTRIBUTION OF HOLY COMMUNION IN HOSPITAL.

Qu. Pope Pius XI has approved the easier and shorter way of giving Holy Communion to the patients in a Catholic hospital, yet there is no uniform practice. Would you kindly give an answer to the following question: In giving Communion to the sick in a large Catholic hospital is it proper to carry the Ciborium uncovered, whilst going through the different floors, descending and ascending, via the elevator, until the last Communion is given?

Resp. The text, approving the shorter rite in giving Holy Communion to several sick persons who are in the same house or hospital but in different rooms, was published by the *Acta Apostolica Sedis*, January 1929, and in the ECCLESIASTICAL REVIEW in its April issue of the same year. The instructions deal principally with the form to be used and do not mention any change in the ceremonies used for the distribution of Holy Communion. Hence, if this privilege is used, it seems necessary that a table or stand be supplied in each room, where the priest may place the Ciborium, uncover it, recite the prayers

prescribed in the proper manner, give Communion to the sick, recover the Ciborium and go to the next room.

Father Bonzelet, in his "Pastoral Companion", edition of 1939, p. 22, is authority for the statement that "the long established custom of saying the prayers once *in plurali* at one specially prepared table on each floor or corridor may still be retained 'L'Ami du Clerge,' 1929, p. 164; 1930, p. 392." In giving Communion to the sick in rooms near the table on each floor, it would seem that the priest could keep the Ciborium uncovered, but it would be necessary to cover it when going from corridor to corridor, from floor to floor. No matter which method the priest thinks better, it is not proper to carry the Ciborium uncovered from floor to floor.

SPECIAL CORPORAL FOR TABERNACLE.

Qu. I have a revolving tabernacle. Because the regular corporal will not fit into the semicircle, I had a good linen cloth made to fit the space. Ordinarily the empty monstrance rests on the linen until exposition. If there is a good linen substitute for the rubrical corporal, is there any obligation to put the regular sized corporal under the monstrance?

Resp. The size and shape of the corporal have been determined by liturgists for the convenience of the priest at Mass and Eucharistic services and for the fitting preservation of the Sacred Species. These dimensions are regulated by the size of the mensa of the average altar. These dimensions do not contemplate the corporal prescribed for the interior of the tabernacle. This is a more or less permanent affair (sometimes too permanent) which is not to be folded and placed in a burse. Hence, it is proper to have this corporal made to fit the floor space of the interior of the tabernacle, regardless of shape. The corporal, when not in actual use as the cloth on which the Blessed Sacrament rests or is about to rest, either directly, as at Mass, or inclosed in a ciborium or ostensorium or pyx, should be carefully put away in its proper place, in a burse, or in a fitting receptacle after the manner of a burse.

As to the use of the tabernacle in question, the inquirer is referred to the decree of the Congregation of the Sacraments issued in 1938 (text to be found in full in the August, 1938, issue of the ECCLESIASTICAL REVIEW, pp. 158-169), unless the local Ordinary has already approved it.

OLD TESTAMENT SAINTS AND THE BEATIFIC VISION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I cannot agree with Dr. Weisengoff when he says that the Church has not defined when the gates of heaven were opened, so that, " if we restricted ourselves to dogmatic definitions alone, there would be no serious objection to saying that the Saints of the Old Testament upon death enjoyed the Beatific Vision " (ECCL. REV., Aug. 1940, p. 167).

There would be this serious objection. Benedict XII has defined that the Saints of the Old Testament saw the divine essence *after* the passion and death of Christ (not after the Ascension of Our Lord), and that after the Ascension of Christ, and even before the general resurrection and judgment at the end of the world, they were, and are, in heaven. To quote the pertinent words: ". . . definimus: quod secundum communem Dei ordinationem animae Sanctorum omnium, qui de hoc mundo ante Domini nostri Iesu Christi passionem decesserunt, . . . etiam ante resumptionem suorum corporum et iudicium generale *post* ascensionem Salvatoris Domini nostri Iesu Christi in coelum, fuerunt, sunt et erunt in coelo, coelorum regno et paradiso coelesti cum Christo, . . . ac *post* Domini Iesu Christi passionem et mortem viderunt et vident divinam essentiam visione intuitiva et etiam faciali . . ." (Denz. 530).

The historical circumstances that led to the publication of the Constitution " Benedictus Deus " on 29 January, 1336 put it beyond doubt that it was the *terminus a quo* of the enjoyment of the Beatific Vision by human beings that was defined, since that was the point in question at the time. When does the Beatific Vision begin? The Franciscans said only after the resurrection of the body; the Dominicans said no, but it is taking place even now, and it has taken place ever since the passion and death of Our Lord. Pope John XXII, whatever may be said of the favor he showed to the view of the Franciscans during life, at least at his death adhered to the view of the Dominicans. His successor, Benedict XII, when he defined the matter, was clearly defining the question of the beginning of the Beatific Vision for human beings, its *terminus a quo* in time. Does it begin only after the resurrection of the body? No, but before that. When? He tells us: from the time of the passion and death of Christ. Benedict XII does not say

simply that the Saints of the Old Testament are now enjoying the Beatific Vision, which would leave the question still open as to when they began to enjoy it, but he significantly adds "post Domini Iesu Christi passionem et mortem." The whole Constitution must be read in the light of the circumstances in which it was written if its meaning is to be grasped in its entirety.

The Pope is careful to insert the qualification "secundum communem Dei ordinationem", thus leaving open the question of exceptional cases where the Beatific Vision may have been granted as an extraordinary privilege—a question he had no intention of passing judgment on in any way.

It is clear also from the Constitution of Benedict XII that the distinction between the Beatific Vision and heaven is not "a forced distinction", referring to St. Thomas, *Summa Theologica,* III, Q. 52, a. 4, ad 3, where this distinction is found. It is a little odd, to say the least, to hear a distinction that is made in a dogmatic definition called "forced". Pope Benedict, as we can see from the quotation from his Constitution, defines that the souls of the Saints of the Old Testament, as well as souls after Christ, provided that they are rid of all sin, original or actual, are in *heaven,* the kingdom of heaven, and celestial paradise—after the Ascension of Christ; while they saw the divine essence after the passion and death of Christ. These souls were not in heaven as a place, although they were enjoying the Beatific Vision ever since the passion and death of Christ. If we ask *where* they were, we must say, in harmony with Catholic tradition, they were not in heaven but in the *Limbus Patrum,* waiting for the Ascension of Christ to lead them into heaven as a place.

There are other "serious objections" to saying that the Saints of the Old Testament upon death enjoyed the Beatific Vision. There is the *Catechismus Catholicus* of Cardinal Gasparri, 4th ed., 1931, which has the following question with its answer:

> *Q.* 107. Cur Iesus Christus ad Limbum descendit?
>
> *R.* Iesus Christus ad Limbum descendit ut, peractam redemptionem annuntians, immensa laetitia animas iustorum impleret, quibus etiam beatificam Dei visionem impertivit, eas postea in caelum secum ducturus.

In a note we are told, "Limbus sanctorum Patrum, peracta redemptione, cessavit", and we are referred to the Catechism of the Council of Trent, p. 1, c. 6, n. 6: "Quamobrem, antequam ille moreretur ac resurgeret, caeli portae nemini umquam patuerunt; sed piorum animae quum e vivis excessissent, vel in sinum Abrahae deferebantur, vel, . . . purgatorii igne expiabantur." The Catechism of the Council of Trent does not say in so many words that the Fathers in Limbo did not enjoy the Beatific Vision, but are we to say that the *Catechismus Catholicus* erred when it put this interpretation upon what the earlier Catechism did say?

The Council of Florence in the Decree for the Jacobites declares that "Sacrosancta Romana Ecclesia . . . firmiter credit, profitetur et docet, neminem unquam ex viro feminaque conceptum a diaboli dominatione fuisse liberatum, nisi per meritum . . . Iesu Christi Domini nostri: qui . . . humani generis hostem . . . solus *sua morte* prostravit, et regni coelestis introitum . . . reseravit" (Denz. 711). It was the death of Christ that opened the gates of heaven and, since for Dr. Weisengoff a distinction between heaven and the Beatific Vision is "a forced distinction", this must mean for him entrance into the Beatific Vision. Those who accept the distinction of Benedict XII between heaven and the Beatific Vision would say that the Decree to the Jacobites refers to entrance to the Beatific Vision, since Benedict has defined that souls are in heaven after, and not before, the Ascension of Christ. In fact, however, the Decree to the Jacobites is not concerned with the distinction between heaven and the Beatific Vision but it is insisting upon the fact that no one ever got into heaven (apart from the question whether this means the Beatific Vision or heaven as a place) except by the death of Christ.

It is of course the teaching of St. Thomas that the holy Fathers in Limbo were excluded from glory, the Beatific Vision, until the price of our redemption was paid by the passion and death of Christ and He descended into Limbo (*Summ. Theol.*, III, q. 52, a. 3-5). We may be sure that, while the teaching of St. Thomas is not a definition of the Church, his teaching was in the mind of those who drew up the definitions. Suarez says without any qualification that it is *de fide* that the souls of the just who were in Abraham's bosom did not see God before the

death of Christ: "Certum est Christum, descendendo ad inferos, animabus sanctis quae in sinu Abrahae erant, essentialem beatitudinem . . . contulisse. Hoc de fide certum existimo. Quia de fide est illas animas non vidisse Deum ante Christi mortem . . . (*De Mysterio Vitae Christi,* Paris, 1866, t. 19, disp. XLIII, sec. iii, n. 1, p. 733). The article on Limbo by P. J. Toner in the *Catholic Encyclopedia* (Vol. IX, p. 258) states: "In theological usage the name (Limbo) is applied (a) to the temporary place or state of the souls of the just who, although purified from sin, were excluded from the beatific vision. . . ." So far the statement is in harmony with the teaching of the Church and the *sensus fidelium.* The writer is certainly not in harmony with the definition of Benedict XII when he prolongs this exclusion until "Christ's triumphant ascension into heaven."

For Doctor Weisengoff the exclusion of the Saints of the Old Law from the Beatific Vision is only a common teaching of theologians: "On the strength of this common teaching we are to hold that before the time of Christ the deceased just did not enjoy the Beatific Vision." Pesch (*Praelectiones Dogmaticae,* t. iv, Prop. xxxviii, p. 242) puts it this way: "Neque enim ante Christi passionem ullus hominum beatitudinis particeps factus est . . . Haec est indubitanter doctrina Patrum et theologorum (*cf.* S. Thom. 3, q. 49, a. 5; Suarez, disp. 42, sec. 1). In view of the evidence that has been adduced would it not be better to say that it is part of our faith that the Saints of the Old Testament who were in Limbo did not begin to enjoy the Beatific Vision until the death of Christ and His descent into Limbo?

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Reply to Doctor O'Connor.

If, as Dr. O'Connor maintains, Benedict XII *defined* that the Saints of the Old Testament saw the Beatific Vision only after the passion and death of Christ, is it not remarkable that so eminent a theologian as Pesch does not appeal to the definition when asserting "Neque enim ante Christi passionem ullus hominum beatitudinis particeps factus est?" The reason that he gives for his assertion is not the definition of Benedict XII but "Haec est indubitata (sic in my edition of 1922) doctrina

patrum et theologorum" (Praelectiones Dogmaticae, T. iv., Prop. xxxviii, p. 288). Apparently in Pesch's mind, Pope Benedict's definition does not touch the point at issue between Dr. O'Connor and myself.

Doctor O'Connor claims that the pope intended to define the *terminus a quo* of the enjoyment of the Beatific Vision. The preamble to the dogmatic Constitution makes it clear that the primary and principal question involved, the question that led to the definition, was this: did the deceased just have to wait until the time of the Resurrection of the body to enjoy the Beatific Vision ("an divinam essentiam videant ante corporum suorum resumptionem ac judicium generale, et super nonnullis aliis orta materia quaestionis" *Cf.* Mansi, Sacrorum Conciliorum Nova et amplissima Collectio, vol. xxv, 986). The questions involved in the controversy relative to the souls of the just are listed by Le Bachelet in his exhaustive article entitled *Benoît XII,* found in the Dictionnaire de Théologie Catholique, 2, 670:

1. Depuis la mort et l'ascension du Sauveur, les âmes pures ou complètement purifiées voient-elles l'essence divine clairement et face à face, avant le jugement dernier et la résurrection des corps?

2. Cette vision et la jouissance qui l'accompagne constituent-elles, pour les âmes des justes, la vraie béatitude, la vie, et le repos éternels?

3. La foi et l'espérance, en tant que vertus théologales, subsistent-elles en ces âmes?

4. La vision que possèdent maintenant les bienheureux au ciel, cessera-t-elle après le jugement dernier, pour faire place a une autre vision d'un ordre supérieur?

5. Cette vision, sans cesser, deviendra-t-elle au moins plus parfaite?

Benedict defined the first two questions in the affirmative, the third and the fourth in the negative, and the fifth he left open. The actual *terminus a quo* was not handled in the definition. If it had been a point at issue, the pope could very easily have added some word like *tantum* to *post ascensionem Salvatoris, post Domini Jesu Christi passionem et mortem,* or made some slight change in the wording of the text to render his meaning unmistakable. Since his statement re-

garding the *terminus a quo* is at least ambiguous, it is a legitimate inference that he did not intend to define the point, especially in view of the fact that he nowhere clarifies the meaning of the passage on the point that we are discussing. The phrases *post passionem et mortem, post Christi ascensionem* mean *after the accomplishment of Christ's Redemptive Work. Heaven, Beatific Vision,* etc. are employed synonymously to denote perfect happiness with God. The pope defined that after Christ's Redemptive Work the deceased, needing no purification or who have already been purified, enjoy the Beatific Vision, Heaven, Kingdom of Heaven, or whatever one may want to call it, without the need of waiting for the Last Judgment. Nothing is said regarding the condition of the Old Testament saints prior to the Redemption.

I should like to stress the fact that the pope did not define that heaven is a place. In the same article Le Bachelet very pertinently says: " Que les âmes des saints soient au ciel, entendu de l'état de béatitude surnaturelle, c'est une vérité immédiatement contenue dans le dogme défini par Benoît XII; mais que le ciel des âmes séparées doive être considéré comme un *lieu* proprement dit, et qu'est ce lieu, c'est une question plus philosophique que théologique et reste en dehors du dogme " (p. 687). That being so, I find it difficult to see how Doctor O'Connor can refer to it as a " distinction that is made in a dogmatic definition."

Doctor O'Connor expresses surprise that I called the distinction between heaven as a place and the Beatific Vision " forced." Perhaps I did not phrase myself as clearly as I should have. I certainly did not intend to deny that there was such a distinction. After all I made use of it to give a probable explanation to II Cor. 12: 3-4. What I think forced is to maintain that one enjoys the Beatific Vision without being in heaven. I can conceive of one being in heaven and yet not enjoying the Beatific Vision (as in the case of St. Paul), but not vice versa.

Doctor O'Connor goes to some length to cite evidence *other than dogmatic definitions* against the Old Testament saints enjoying the Beatific Vision before the Passion and death of Christ. Why he does so, I do not know. I did not deny that that was the case. I wrote " If we restricted ourselves to dogmatic definitions *alone* " (p. 167).

Doctor O'Connor claims that I hold that "the exclusion of the saints of the Old Law from the Beatific Vision is *only* (italics mine) a common teaching of theologians." The *only* is Dr. O'Connor's. What I did say was "Theologians commonly hold that the Old Testament Saints were held in the Limbus Patrum until the time of Christ. For this they refer to Heb. 9: 8-9; 10: 19 and to the fathers. On the strength of this common teaching we are to hold . . ." (p. 167). I did not deny that it was the common teaching of the fathers any more than I denied that it had a basis in Sacred Scripture.

In the light of the above I naturally continue to hold the views expressed in the article entitled "Paradise and Luke 23: 43." It therefore seems to me that a continuation of this discussion would be fruitless. It resolves itself either into an academic discussion of controverted or controvertible points, or, perchance some more serious issue may be involved. If the former, I have no further interest in the matter. On the other hand, should some definite, official pronouncement be forthcoming, it goes without saying that it will be embraced by me with customary eagerness and loyalty.

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DECEMBER MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

For All Works which Help the Missions.

It is the universal character of the mission apostolate which is stressed in the mission intention recommended to the prayers of the faithful during December. This is most timely for, coming as it does at the period of accounting of the year's activities, it will unite both the missionaries and the people in a closer bond of understanding and coöperation. Thus no particular phase of work is emphasized—all are to be remembered in prayerful intercession.

What are these "works which help the missions?" First of all must be listed vocations. "Whether we regard the vast territories which are still unopened to Christian civilization", stated the zealous Pope Pius XI in his famous "Rerum Ecclesiae", "or the immense number of those who are still de-

prived of the fruits of the redemption, or the necessities and difficulties which beset and impede the missionaries, through lack of numbers, it is necessary that the bishops and the faithful coöperate in order that the number of Christ's Ambassadors may increase and be multiplied." None can deny the need for prayer for an increase of mission vocations, particularly at the present time when totalitarianism has decreed that warfare must become the avocation of the world during the coming years. Yet Christ's call to service brooks no denial and the needed courage and perserverance for those who answer it can be obtained only by our prayers.

With the subject of vocations naturally comes the closely allied necessity for remembering the various religious communities which send their sons and daughters to the missions. They, too, require our prayerful aid as do the different collecting agencies which enlist spiritual and material help for the continuance and furtherance of their works, especially The Society for the Propagation of the Faith which is the Holy Father's own mission aid Society.

In the still needy sections of our land, as well as in the far-reaching territories of the foreign field, there are multitudinous works which aid in the fulfillment of the divine mandate " to teach all nations ". We all know that charity is the greatest help to the dissemination of Christ's doctrine and that, consequently, each and every one of the corporal acts of mercy, plays a part in mission aid.

The care of the sick is one of the concrete examples of how closely the strands of charity are interwoven with those of faith. This is not surprising when we remember that, no matter how greatly He felt the need for teaching and preaching, Our Blessed Lord always found time for the sick. They were His favored ones—the blind, the lame, the deaf, the dumb, the paralytic and the leprous. On them He laid His Sacred Hands and " they were made whole ". Medical missions, therefore, have always proved an important adjunct of evangelization. In the Wurzburg 1939 Year Book we find the following excerpt which proves our point: " A woman doctor, who had been at work in South Africa for over 5 years, holds in her arms a dying child, stricken with meningitis. ' From the human and medical viewpoint ', she writes, ' I saw no

further hope for the child. As I sat in front of the hut with the dying infant whom I had just baptized on my lap, the last rays of the setting sun bathed the depths of the valley. Similarly the joy over the saved soul of this little dying pagan, lights up the night of pain and weariness.' " (Fides 9-16-39).

Writing on this same subject from India, Bishop Bouter reminds us " that the sisters keep before their eyes the Cross of Calvary, the first ' Red Cross ', for it was stained red with the blood of the God-man."

What has been said concerning medical missions applies also to the work in the orphanages, training schools, homes for the aged and infirm. The prayers of the faithful constitute a strong and unbreakable staff which supports and encourages the missionaries and those among whom they labor. Archbishop Costantini in his 1940 mission message reminds us of the words of St. Irenaeus uttered during the first centuries of Christianity: " The teachings of Christ are like a treasure stored in a precious vase; the Spirit keeps this treasure constantly fresh and communicates its freshness also to the vase itself ". (S. Iren. IV, 24:3). Our missionaries carry this priceless vessel with them today although in many instances they must place the burden of guarding and transporting it on their faithful helpers, the catechists. Need we say that the prayers of the friends of the missions are required to sustain these loyal workers?

The question of " works which help the missions " forms a far-reaching but distinctly designed circle which begins and ends with the subject of vocations. As the *Maximum Illud* of Pope Benedict XV reminds us " the main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future ". This then is another phase of mission work which requires the untiring aid of the faithful by daily prayer for as Leo XIII stated years ago, " We will be more happy to know that you have ordained one native priest than to learn that you have converted 50,000 pagans ".

Our people then must intercede for the establishment of well-staffed and well-equipped schools in mission districts, where those who may hear the Divine Call will be properly trained for their work. " Pray ", urged the Sovereign Pontiff

when he addressed the Catholics of America on 19 October, " that the Master of the Vineyard send workers for these, your brothers, too, for they also have been called to be born again in Christ. Prayer is the sword that pierces the heart of God and lets flow His love and mercy."

The Society for the Propagation of the Faith, in presenting this December Mission Intention renews its appeal for the prayers of the Catholics of this country. Then only will it be possible for " the missionaries, armed with the breast-plate of faith and charity " to continue in the face of almost insurmountable difficulties all their works which aid in the extension of Christ's Kingdom on earth.

RIGHT REV. MSGR. THOMAS J. MCDONNELL,
National Director,
The Society for the Propagation of the Faith.

SUNDAY COMPLINE IN THE PARISH.

Why not? It is a beautiful service, the official night-prayer of the Church, and prescribed by law as part of the Divine Office for all those in Sacred Orders. Sunday Compline is invariable (except for the seasonal antiphons of Our Lady, and the paschal Alleluias) and it is ordered for all feasts of high rank. It can be done in any parish more easily than the usual Sunday Vespers. We have a small parish here, one might call it a rural parish, with some 125 families, and a school registering about sixty-nine children. And we have Sunday Compline.

This is how we did it. We could have bought little booklets from one of the liturgical presses, but we thought that the variety of the hymn-tunes and the alternate doxologies would confuse a congregation still more or less unaccustomed to following the Missal. So we made our own books. We typed mimeograph stencils, two columns to a page, Latin and English, with a minimum of variable parts: i.e., paschal Alleluias in parentheses, the Marian doxology of the hymn, and the four antiphons of Our Lady. It all came to eleven pages. The paper cost us seventy-five cents a ream—500 sheets. Covers, ordinary experiment-folders or letter-files, were a cent each. The other costs were brass clips, two to a folder, and a few pounds of ink.

Then came the problem of teaching the children. It was not difficult. The same tone, the eighth, is used for the three psalms, and the antiphons, the responsory, and hymn, are practically syllabic chant and easily read from the chant-book. The children, of course, learned the tunes by rote.

We decided to have our school children, on one side of the church, alternate with the sodality on the other. Three times a week for four weeks, we spent a half-hour with the children, going back and forth over the *odd* verses,. We found it impracticable to work with the children in the lower four grades.

And you should have heard those children take to the *Salve Regina* and the *Te lucis!* Who said that plainchant is difficult? It may be that adults have been spoiled by jazz and modern music in general, but not the children. They loved it. They insisted on singing it again and again. Now they have it memorized, Latin and all.

With the sodality, there was a little more trouble. They are our boys and girls in the public high-school. We called them together for an hour's rehearsal evenings about twice a week and, strangely, they were much more restless than the children. We found it best to allow a recess about halfway through the period for popular music. We would sing rounds, action songs and, may we even breathe their titles in so respectable an atmosphere—*The Beer-Barrel Polka, Sierra Sue, South of the Border,* etc. The change was welcome and, at the end of the interlude, they would return gladly enough to the more sober business of psalm-chanting. This group had to learn only the *even* verses. It was an expedient which cut rehearsal time in half.

There was one more item in the preparation. There must be cantors. We singled out four of our brightest boys (they usually have the best voices) and took them privately in rehearsal. They learned to intone the psalms and, in general, the part assigned by the chant-book to the choir. The lectors' bit can be sung by anyone; a layman, if necessary. It includes only the opening *Jube, domne, benedicere,* and the short-lesson which follows. In our parish, we have the four cantors with us in the sanctuary. I have been serving as lector, myself, and, sitting with two of the boys on either side, so that I can direct them through such longer parts as the short responsory, the *Custodi nos, Domine,* and the opening of the

hymn. It makes for symmetry, too. The pastor presides on the epistle side with his attendant servers, and I sit facing him on the gospel side, with my four singers. Thus, our Compline is a community exercise. Before each service, we distribute the folders through the pews. The children and sodality are seated on either side of the nave, and in our announcements, we remind the adults to join in with the singing as soon as they are familiar with the words and tunes. *Crescit eundo.*

In some places, it may be possible to spend a few half-hours with the Holy Name Society, or other parish groups, going over the Latin, for that will be the chief difficulty. The chant-melodies are easily learned and, once mastered, are never forgotten. The main problem is in forming the nucleus. Once there is a group, however small, singing with assurance, one has something to build upon.

One benign factor in shaping the service is that no organ is necessary. The Fathers at Solesmes have arranged so that, once Compline is started, it can be sung throughout in the same key. Psalm follows psalm; the antiphons, the hymn, the responsory, everything interlocks quite naturally. Should the parish have a competent organist, so much the better. An accompaniment to Compline can be had at any of the publishers of Catholic church music.

It is not so difficult. There will be one busy month. After that, a monthly checkup on the psalms may be necessary, and the children must learn the *Alma,* the *Ave Regina,* and the *Regina coeli,* when they are in season. These, however, are separated by long intervals. The priest will be well repaid for his work. The children, and grownups, are taken by the idea of solidarity with the Church Catholic. They enjoy the realization that the Holy Father himself, together with every priest in the world, will read, or has read, those very words as part of his day's office. And what a thrill it is to hear the chorus rise through the *O clemens, O pia,* to the climactic sweep of that last *O dulcis Virgo Maria!*

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Book Reviews

THE MYSTERY OF FAITH. By the Rev. Maurice de la Taille, S.J. Book I, "The Sacrifice of Our Lord." London & New York: Sheed and Ward. 1940. Pp. xviii+255.

No theological work of the present century has occasioned so much comment and controversy as *Mysterium Fidei*, published in 1919 by Father Maurice de la Taille, S.J., late professor of Dogmatic Theology at the Gregorian University in Rome. The author's views, especially those concerning the nature of the eucharistic sacrifice and the relation of the Last Supper to Calvary, have been the subject of numerous articles in clerical periodicals and even of several books. Some of these writings implied that Father de la Taille's doctrines are untenable in view of the Church's teachings. Thus, Father Alonso, S.J., contended that his confrère upheld an explanation of the Last Supper different from that proposed by the Council of Trent.

Five years have elapsed since the devout author of *Mysterium Fidei* passed to his reward; and there are few, if any, who now question the orthodoxy of his teachings. On the contrary, it is universally recognized that Father de la Taille has given the Church a monumental work in eucharistic theology. Even those who disagree with his opinions on the points mentioned above praise the contribution to positive theology found in the numerous citations from ancient and medieval writers which he assembled in this book.

Father Joseph Carroll has now published the first of three volumes containing the English translation of *Mysterium Fidei*. The subject of this volume, embracing the first fifteen theses of the original work, is the Sacrifice of Christ. The central theme is the proposition that our Saviour in the cenacle on the night before His death offered in a liturgical rite His body and blood to be immolated on Calvary, so that the Supper and the Cross together constituted numerically one sacrifice.

In connexion with this main topic other points of interest are treated, such as the question whether or not Christ Himself partook of the Blessed Sacrament — a question to which Father de la Taille replies in the affirmative. He also defends the view that our Lord became strictly obligated to die for mankind at the Supper, where He dedicated Himself as a victim to be immolated, thus binding Himself to submit to death. A discussion of the nature of sacrifice in common and the treatment of the manner in which Christ can be said to continue His sacrifice in heaven are interesting adjuncts.

Since the Latin of many of the citations in the original work offers unusual difficulties, the English version of *Mysterium Fidei* will be welcomed by many who wish to read the work of the scholarly Jesuit

in its entirety. The translation has reproduced the original faithfully, being at times perhaps too literal. It is to be hoped that the other two volumes of the translation will soon appear.

SUPPLIED JURISDICTION ACCORDING TO CANON 209. By the Rev. Francis S. Miaskiewicz, J.C.D. The Catholic University of America Press. 1940. Pp. xii+325.

The text of this thesis is the oft too casually used dictum, "*Ecclesia Supplet*", as incorporated into the Code of Canon Law. Although it may surprise many, who have practically invoked this seeming panacea for juridical deficiencies, that Canon 209 is the first officially authoritative recognition of the principle of supplied jurisdiction, it has doubtlessly surprised no one that such recognition should eventually have come. It is but a natural and almost necessary corollary to the postulate: "*Salus animarum suprema lex*". Even a less complicated juridical system than that of the Church would, if its aim were so important, require some such suppletory principle. It is obvious, however, that even such a norm must, for the practical preservation of the law in general, be subjected to restrictive conditions in its application. It will be difficult to find a more satisfactory study of these conditions, and the applicability of Canon 209 than the present volume.

There are few canons of the Code the study of which, in a general way, is more practical both for the immediate persons concerned and the ultimate purpose of the Church than of that in question. Some may, therefore, be amazed at the size of the present treatment and may wonder if the author has realized his expressed hopes of facilitating the solution of the clergy's problems in using this canon. As a merely cursory reading of the canon itself would seem to convey to the professedly more practical-minded a clear understanding of the legislator's mind, the study at hand might bespeak complication rather than clarity, since it is natural to suppose that any subject which requires so much commentary is impractical.

The author's exposition is, indeed, complicated. It is so because it is most comprehensive. Although many of the notions which are necessarily presupposed might, for that very reason, have been more summarily presented, the rather extensive discussion characteristic of the whole renders it the most scholarly exposition of the subject which has appeared in English. In fact, the historical synopsis is perhaps the most complete available in any language, and it is this which probably makes the subsequent commentary uniquely correct. For since, as the author demonstrates, the suppletory principles, elsewhere still expressly unrecognized, had reached the status of customary law, though only that, in the pre-Code canonical legislation, it naturally

follows that the new statute law should, according to Canon 6, be interpreted according to pre-Code acceptance.

The objective quality of the whole is evidenced by the thorough consideration given the various theories and controverted notions involved and proposed, and by the manner in which the author sums up the conclusions of others and draws his own. Although these latter rather restrict than extend the commonly accepted applicability of the principle at issue, they seem warranted on the score that the principle itself is intended as an extraordinary resort in the settlement of canonical defects.

Since ultimately the most practical command of the law is that which is based on a thorough knowledge thereof, even the most practical minded will join with the purely speculative scholar in welcoming this work to the shelves of canonical jurisprudence.

THE DIVINE CRUCIBLE OF PURGATORY. By Mother St. Austin. Revised and Edited by Rev. Nicholas Ryan, S.J. P. J. Kenedy & Sons, New York. 1940. Pp. viii+185.

This posthumous work is a series of meditations on the joys and sufferings of the souls in Purgatory. It is based on the classical treatise of St. Catherine of Genoa, but Mother St. Austin brought to its composition a wide reading in theology and mysticism that makes it a truly original presentation.

After some preliminary notes on the separated soul and the effects of sin, the author shows that the Holy Souls are cleansed by the Attributes of God, His glory, His power, His sanctity, His wisdom, His truth. She then discusses their suffering. They feel their privation of God, and see their nothingness and loneliness in the plenitude of God's Being. They learn the malice of sin, mourn the ingratitude of deliberate venial sin, and see the fitness of their punishment. Mother St. Austin believed that the soul in Purgatory ascends to God in a manner comparable to the three ways of ascent towards God on earth—the purgative, illuminative and unitive. In "The Silence of the Twilight" she considers that the Creator Himself has become the covert of His weary, earth-tried creature, and the soul's entrance into God's immensity of solitude and His silence. In the third section is treated the Holy Souls' relation to the divine Operations, and in the final section how the Faithful on earth can help the Holy Souls.

This is not a book that can be "skimmed through" in an evening. Its reading will require no little meditation. The reading and meditation, however, will bring not only personal profit but can be the foundation of many an inspiring and consoling sermon. It is an unusual little volume, and in the course of years it may come to be regarded as a standard volume.

OUR SACRIFICE. By Aloysius Biskupek, S.V.D. The Bruce Publishing Company, Milwaukee. 1940. Pp. xvii+413.

The author presents an exhaustive liturgical-ascetical interpretation of the Ordinary of the Mass. Liturgical in the sense that the prayers are interpreted in the light of Old Testament worship and Christian antiquity; ascetical, in his finding in the structure and prayers of the Mass a parallel to the soul's approach to God and its life in union with Him.

After an introduction, "Hope in God", the author divides his volume into four parts and a conclusion. The Cleansing of the Soul considers the Mass from the prayers at the foot of the altar to the Kyrie, Eleison; part two, The Enlightening of the Soul, from the Gloria to the Gospel. The third part, The Life of Union, begins with the Offertory and ends with the Communion, being sub-divided into four stages. This third part corresponds to the *via unitiva*; the first and second to the *via purgativa* and the *via illuminativa* respectively.

Father Biskupek draws some excellent conclusions throughout his exposition. He emphasizes that the Mass is a sacrifice of the people, not a new and novel idea, but one that has not received the attention it should. He also points out that the Mass must be carried into the work-a-day life. He quotes St. Cyprian to the effect that "the sacrifice of the Lord is not offered with its complete effect of sanctification unless our offering and our sacrifice correspond with the Passion."

The book is one that should stir up the mental processes and spiritual life of the layman. In the hands of an intelligent reader it will be productive of much good.

THE DOCTRINE OF THE TRINITY. By Abbé Felix Klein. Translated by Daniel J. Sullivan, M.A. P. J. Kenedy and Sons, New York City. 1940. Pp. ix+293.

This treatise on the Holy Trinity by the veteran French writer, Abbé Klein, is a useful addition to those works that aim at providing Catholics with a deeper and more scientific knowledge of their faith than can be found in the ordinary books of religious instruction. After developing the proofs for God's existence from reason, the author turns to the arguments from revelation for the doctrine of the Holy Trinity, especially those contained in the Gospels and in the Epistles of St. Paul. This is followed by a discussion of the main references to the Holy Trinity in early Christian literature and a chapter on the authentic formulas for stating this mystery. Afterward the author presents the theology of each Person individually, adding a separate chapter on the Word Incarnate and one on the Mission of the Holy Ghost. This is followed by a study of the sublime mystery of circumincession and by two chapters on the Holy

Trinity in Christian life and in devotion. In a final chapter the Abbé points out that the doctrine of the Holy Trinity is not only not opposed to reason but even aids us in penetrating more deeply into natural truths—for example, helping us to acquire a greater knowledge of the nature of our human faculties, disclosing their perfections or their weaknesses, according as they present a greater likeness or contrast to the actions and relations of the divine Persons.

Interesting historical data are interspersed throughout the book, such as the account of the *Filioque* controversy. The author also mentions a fifteenth-century painting, recently brought to light, in which the Holy Ghost as a dove is represented as proceeding from the First and Second Persons, both portrayed as of the same age and expression, thus emphasizing the truth that the Third Person proceeds from the other two as from one identical principle. In reading this account however one is inclined to wonder whether such a mode of portraying the Son would be favored by the Church, since it is so strikingly opposed to the traditional rules of Catholic art.

A more lengthy explanation of Trinitarian appropriation would be desirable. Moreover, a detailed index should certainly have been appended to a work of so scientific a character.

WHEN THE SORGHUM WAS HIGH. By the Reverend John Joseph Considine, M.M. Longmans, Green and Company, New York City. Pp. 177.

When more missionary literature is produced after the manner of this latest work by Father Considine, the missions will stand to profit by the increase. Such is the appeal of the life-story of Father Gerard Donovan told in this book, so simply and with such honest realism, that no reader will lay down the book at the end without having been brought to a more rationally sympathetic understanding of the missions of the Church.

As the author set himself to this work, he must have been impressed with the thought that his topic was one that might easily get out of hand and end up as another piece of hagiographic drivel. If perhaps he was tempted to steep his pen in blood and tears, he is to be congratulated on having successfully resisted. Had he failed, one probably would not have the heart to blame him, but the resulting work would have been but mediocre, whereas in fact it approaches greatness; for the story of Father Gerard Donovan is best told without embellishment. In its simplicity, as in the simplicity of the pious living and the heroic dying of Gerard Donovan, lies the inner appeal of this biography.

Gerard Donovan was a Pittsburgh boy from an unpretentious working class home. He grew up with the virtues of many a Catholic boy whose early years are passed between a good home and the parish church and its school. He entered the Maryknoll Preparatory Seminary at

the age of twelve, passed from there to the major seminary near Ossining, New York, and was ordained a priest in 1928. Three years later, having been thwarted by illness from accepting his original assignment to the missions of China immediately after ordination, Father Donovan set sail for the lonely missions of Fushun, Manchukuo. It was in that bandit-infested region that he met his death. During an evening service in the fall of 1937 he was kidnapped from the church by bandits. After being forced to trudge weary miles without warm clothing in bitter weather and without proper food, he was murdered by his captors. When the body of the slain priest was found the following February 10th, it appeared that death had come by strangulation during the previous month. The remains were taken to Maryknoll where today they rest as an inspiration to the youths who prepare to preach Christ in the missions.

Father Considine's story moves with such unconscious grace, such fine suspense and innate pathos that the average reader will want to finish the book in a single reading. This book must be added to missionary literature as a little masterpiece.

THE BORGIA POPE ALEXANDER THE SIXTH. By Orestes Ferrara. Sheed & Ward, New York. 1940. Pp. vi+455.

This is a volume that has undoubtedly caused many a staid university professor to rush to his laden shelves, and it is quite likely that there will be repercussions. Disregarding the accepted verdict of four centuries, Dr. Ferrara declares that Alexander VI was a jovial, far-sighted, moderate man, well-balanced in mind and body. The history of the Borgia Pope, he declares, as it has reached us is a tissue of inaccuracies, extraordinarily easy to disprove the moment recourse is had to contemporary documents in a spirit of sane criticism. Accusation after accusation collapses, not only for want of proof, but still more because it was evidently impossible for him to have committed the crime in question.

Even Catholics have conceded that Alexander VI was a "bad" pope, pointing out that the private morality of a pope has nothing whatever to do with his office. They conceded his reputation as a fact of history, although they knew that most of the charges levelled against him were based on the writings of Stefano Infessura who is admittedly a venomous and untrustworthy historian. Any attempts that were made to mitigate the reputation of Alexander were feeble indeed.

There is nothing feeble about Dr. Ferrara's argumentation. To begin with, he is not a Catholic but claims to be a freethinker. He is a scholar, but not ignorant of the ways of the world. He was Cuba's ambassador to the United States, a colonel in the insurrection against Spain, a governor of the Province of Santa Clara, speaker of the House, editor of the biggest daily newspaper in Cuba, Cuban representative at

the League of Nations, Professor of Political Science in the University of Havana, and Secretary of State under General Machado. During many trips to Europe, Dr. Ferrara studied the documents of Renaissance Italy, particularly the Venetian Archives. He had, therefore, opportunities and the background that few university scholars possess, and which encourage him to declare that the trouble with most biographies of Alexander VI is that their authors were scholars only, unfitted by temperament and occupation to understand such a man of action.

Alexander VI, the author decides, was a great pope. He was no mystic and no saint. He had the merits and faults of a man of action aiming at success. He was a nepotist, a lover of work and of pleasure, inflexible upon the interests of religion, a legalist in public affairs. He drew up a program of religious reform that makes him the great precursor of the Council of Trent. In spite of legends to the contrary, he never showed harshness nor cruelty except when it was a question of delivering Rome from the tyranny of the great nobles, and he pardoned, with paternal indulgence, the two-fold treason of certain cardinals towards the States of the Church and himself.

In a number of instances the arguments of the author are of a negative character, in that he shows that some accusation or other was impossible on geographical and chronological grounds. He writes neatly, concisely and incisively. Speaking on the Pope's nepotism, he says: "Like all princes the Popes were nepotists, they favored their families an their fellow countrymen, their friends and former dependents. Nor have popular governments acted otherwise; for with the coming of democracy the power has passed from one set of politicians to another who all alike have used and abused the power which the ballot boxes have temporarily given them for their own profit and the profit of their friends and relations."

The book will be a shock to some anti-Catholics, a challenge to some historians. The general reader will find it amazingly interesting, and an incentive to further church history reading.

MARY IN HER SCAPULAR PROMISE. By John Mathias Haffert. The Scapular Press, Sea Isle City, N. J. 1940. Pp. xiii+243.

The promise of the Scapular, given to St. Simon Stock in the middle of the Thirteenth Century, was "Receive, my beloved son, this habit of thy order: this shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire." Mr. Haffert has long had a particular devotion to our Blessed Mother under her title, Mother of the Scapular of Mount Carmel, and has taught and lectured to spread devotion to Mary through her scapular. In this volume he essays what is probably the first attempt in English to give a history of the promise, an explanation of it, and some account of it in action throughout the world.

The careful study that Mr. Haffert has given the subject can be gathered from the nineteen pages of references and the equal number of pages of bibliography, and he has received the co-operation of leading Carmelite scholars in this country and Europe.

The author takes for granted the tradition that the Carmelites are the direct successors of the disciples of the prophet Elias, but he is very careful of his theology regarding the scapular and writes, " . . . we should realize that the cloth sign of membership in Mary's Confraternity is something incidental even as the material chalice which holds the Precious Blood. It is *Mary* who brings us all these great 'Scapular' values. She has chosen to affiliate us to herself by a sign that constitutes a true devotion to her." As Monsignor Sheen of The Catholic University says in his preface, " Mr. Haffert . . . has in a masterly way laid bare the solid foundations upon which this devotion reposes. In doing this he has satisfied the mood and temper of the modern mind which wants a realistic foundation for its idealism. His case is so strikingly presented that to challenge this devotion is to challenge to some extent, the tradition and authority of the Church."

This is a book that every pastor will want to read, at least in part. In it they will find numerous examples to illustrate sodality talks, and hints aplenty for sermons.

THE POPE SPEAKS. The Words of Pius XII. With a Biography by Charles Rankin. Harcourt, Brace and Company, New York. 1940. Pp. xi+337.

The Appendix of this volume gives the peace writings of Pope Benedict XV, and Pius XI's *Ubi Arcano Dei* and *Mit Brennender Sorge*. The body of the book, too, is concerned principally with peace, and Mr. Rankin emphasizes the Holy Father's work for peace both as Cardinal Pacelli and as Pius XII. A translation is given of all the public writings and addresses of the Holy Father from his radio address on 3 March, 1939 to his discourse on Catholic Action on 4 September, 1940.

Mr. Rankin's biography is a chronicle rather than a biography. He mentions facts rather than delineates character, but the words and deeds of the Supreme Pontiff as recounted clearly reveal the great soul. Reading over the bare outline of his efforts and accomplishments, even the most unsympathetic non-Catholic will recognize how well fitted, even from a worldly evaluation, is Pope Pius XII for his position as leader of Christendom, and that his is the one voice in all Europe that is pleading for peace based on justice and charity.

This is not a book that will have permanent value, but it is up to date and will be a serviceable book in the priest's reference library for at least several years.

Book Notes

Authentic information brings news of a quarterly journal of canon law to be issued by The Catholic University of America. A cordial welcome is gladly extended to the new periodical. It is understood that it has already enlisted the support of some five hundred priests interested in the subject.

The first number is reported as scheduled to appear in January or February, and the subscription is fixed at three dollars.

The journal is expected to fulfill a twofold aim: first, to extend interest in canonical research; second, to publicize practical applications of the canons. It is anticipated that the practical will predominate. At least the proposed arrangement of material would justify this surmise.

Responses to questions and the solution of unusual cases will occupy a large portion of its pages; so will a review of recent secular legislation and judicial decisions applicable to ecclesiastical affairs.

An important feature of each issue will be a digest of a dissertation published by the School of Canon Law. Two articles will give each number its scholarly and scientific flavor. Book reviews and criticisms of articles in exchanges are also contemplated. Reports on news events will be gathered by representatives of the journal in the respective dioceses of the United States and Canada. Papal and episcopal documents, and decrees of councils and synods will also be duly reported.

The faculty of the School of Canon Law of the University will welcome all correspondence regarding manuscripts, canonical problems, and subscriptions. Letters may be addressed to the Business Manager, Rev. Jerome D. Hannan, The Catholic University of America, Washington, D. C.

Prepared for the Archconfraternity of Christian Doctrine, under the authority of the Most Reverend Bishop of Hartford, Father E. G. Rosenberger's *Outlines of Religion for Catholic Youth* is an excellent and helpful outline for the pastor and catechist. It has been prepared with the needs of high school pupils in view, and the result is an excellent piece of work. Father Rosenberger declares in his preface that the "Outlines" present no departure from the traditional material to be found in similar manuals, but an "attempt has been made to select material that will appeal to the heart and stir the imagination of youth, and emphasis has been placed upon material that it is thought will arouse enthusiastic appreciation of the Catholic faith in adolescent minds."

The book is strictly an "Outline", and the catechist who uses it must be well grounded in Catholic doctrine and practice. For the competent teacher, however, it will prove an invaluable aid. The references at the end of each chapter are to popular and standard works, but the "Outline" can be used in conjunction with most catechetical texts. Volume I is a valuable addition to American catechetical literature, and catechists well look forward to the appearance of Volume II which will treat of prayer, the Mass, the sacraments, Catholic devotions, and have a section devoted to the life of Christ. (The George Grady Press, New York City. Pp. xxi + 325).

Priests looking for simple dramatic presentations for their small school children may be interested in *A Pageant on the Rosary* by A Benedictine Sister. (Catechetical Guild, St. Paul, Minn. Pp. 31.) Five speakers tell the story of the rosary and each of the mysteries. Three of the speakers, aided by five smaller children, hold large colored paper rosaries. Directions (all very simple) are given for making the rosary and for arranging the stage. Nearly half the pamphlet is padded with "Short Meditations" on the rosary, and "Sure, We Say the Rosary in Our House" by the Catholic Information Society of Narberth. Both are excellent, but it is difficult to see where they fit in with the Pageant.

The Sacred Bond is a series of eight sermons on Marriage by Rev. Edgar Schmiedeler, O.S.B. They are dogmatically correct and cover the subject adequately. The importance of true Catholic family life is stressed. Dr. Schmiedeler the sociologist rather than Father Edgar the preacher wrote the sermons, several of which fairly bristle with statistics.

The book will provide many a hint for study club discussions, but it is not quite up to the author's usual standard of work. (P. J. Kenedy & Sons, New York. Pp. vii + 128).

Father Aloysius Heeg has prepared a *Religious Correspondence Course* and the new leaflet edition of "Jesus and I", with text, pictures, games, exercises and questions for Confraternity of Christian Doctrine work is ready for distribution. The present course consists of seventeen lessons. Each lesson consists of three leaflets; the text illustrated with outline drawings to be colored, the questions on the lesson with space for filling in the answers, and an instructional game on the lesson. The *Course* includes a set of instructions for those in charge, and a "message" to parents who will supervise and assist the child taking the course.

The lessons are well thought out, and follow the rules of the latest pedagogy. The *Course* will undoubtedly be productive of much good, although the cost ($25. for 100), reasonable as it is for the amount and quality of material furnished, may cause some pastors to hesitate about adopting it. (The Queen's Work, St. Louis, Missouri).

Antichrist and the Prophets of Antichrist in the Chester Cycle by Brother Linus Urban Lucken, F.S.C. is a study of the English language rather than a treatise on eschatology, but the priest not at all interested in Middle English will find a great deal to attract his attention in this dissertation. His first chapter on the popular conception of the Day of Doom and Antichrist are particularly interesting. (The Catholic University of America Press, Washington. Pp. x + 158).

Translated by V. G. Agotai and edited by Father Newton Thompson, *Life Everlasting* is Bishop Tihamer Toth's latest book of sermons to be presented to American priests. The topics are life everlasting, death, judgment, heaven, hell and purgatory.

Those familiar with Bishop Toth's works will not be disappointed in *Life Everlasting*. The matter treated, the dogma, is not new, but the manner of presentation is fresh and often unusual. In the sermon, "Death the Teacher", the author has Professor Death lecture on the nothingness, the treasure, and the responsibility of life. Other sermons on death are the Gate of Life Everlasting, Death Victorious, The Warning of Death, The Sobering Fact of Death, Death the Guide, Death the Comforter, Death the Vanquished. There is scarcely a sermon in the volume from which the preacher will not be able to gather a hint or an illustration which will enrich his own material. (B. Herder Book Co., St. Louis. Pp. 200).

J. Fischer & Bro., New York City, present some new church music which the choir-master will find worth investigating. *The Liturgical Organist*, compiled and arranged by Father Carlo Rossini of the Cathedral in Pittsburgh, is a good collection of preludes, interludes and postludes which can be used on the smallest organs. Pastors in country parishes and small city parishes have been needing such a collection for a long time. The composers are principally of the 19th century, but there are several from the 18th, and one by Goudimel of the 16th century. Father Rossini has done a neat piece of arranging, and the collection can be recommended without restriction.

Philip G. Kreckel's *Mass in Honor of Our Lady* and his edition of F. X. Witt's *Te Deum* are also worth the attention of directors. The average choir will not find them too difficult, and they should please the congregation. A *Credo* by Alexander Gretchaninoff is published under *The University Singers* edition of songs for college glee clubs. The arrangement is by Professor Howard McKinney of Rutgers University. The chant is carried by the baritone; tenors and basses hum a sustained background. This *Credo* is not recommended for church use.

Father William F. Reilly's *The World of Silence* is an excellent little exposition of the problems that confront those who would serve the deaf and the hard of hearing. Naturally, in a pamphlet, it was not possible to go into detail, but Father Reilly has covered rather thoroughly the matter of education for those with impaired hearing and the deaf. His study of Catholic effort in this field is interesting, if a bit discouraging. He is apparently in error, however, in stat-

ing that there are no Catholic day-schools for the deaf. The Archbishop Ryan Memorial School in Philadelphia accepts day pupils as well as resident pupils. This pamphlet should be read in conjunction with Father L. A. Gallagher's article, "Pastoral Care of the Deaf" which appeared in the October issue of the REVIEW. (The Paulist Press, New York. Pp. 45).

Volume XXXI of *Historical Records and Studies* presents an excellent article by Sister M. Christina, S.U.S.C. entitled "Some Non-Permanent Foundations of Religious Orders and Congregations of Women in the United States (1793-1850). In spite of a formalized, dissertation-like style, the story of these fine efforts that failed is interesting and readable. The Ursuline experience with mob violence in the Boston of 1834 is told vividly but with restraint. Thomas F. Meehan presents a short but illuminating article on the "Metropolitan", the first Catholic monthly and some other early Catholic monthly magazines. He also contributes a short article on the Dutch-Irish Pact of 1680. (The United States Catholic Historical Society, New York. Pp. 176).

Tous les Fideles pour Tous les Infideles by Adolphe Roy is a popular treatise on the work that is being accomplished by the Society for the Propagation of the Faith. He gives an account of the early days of the movement, the efforts of Pauline Jaricot, and the growth of the Society. The present work of the organization is studied, and some very interesting statistics are quoted. In 1939, for example, Canada was sixth of the nations according to amount of contributions to Propagation. Canada's contribution was $154,207.92. Ireland, which came next, gave $102,-222.22. The United States, Italy, France, Belgium and Holland were the only countries that gave more. Her contribution was more than two and a half times that of England. It is interesting to note that while in 1922-23 Canada's contribution was $11,745.93 as compared to the United States' $524,838.30; in 1939 it was $154,207.92 as compared to $918,312.89. These monies are computed in Canadian dollars. It is an excellent little study. (For sale by the author at 1463 rue Marie-Anne, Montreal, Canada. Pp. 133).

A new edition of *Oremus* is announced by the publishers, Joseph F. Wagner, Inc., New York City. This handbook of prayers for church services is so well known that no comment is necessary beyond saying that the revised edition is in full accord with the "Preces et Pia Opera" of Cardinal Lauri. It is to be remembered that all prior grants of indulgences have been abrogated, and the old edition of *Oremus* is now incorrect. See Father Mutch's article in this issue of the REVIEW. (Pp. vi + 186. Price $1.25).

If you haven't been able to borrow a copy of *Murder in a Nunnery*, Eric Shepherd's airy little masterpiece of "whodunit", go out and buy it. You'll enjoy it, and there are parts that you will want to re-read. After you read it you will want your friends to read it, but do not lend indiscriminately. We want more of the same, but an author is encouraged to write only if his books sell. (Sheed & Ward, New York. $1.75).

Books Received

ESSAYS AND VERSES. By the Reverend Russell Wilbur. Sheed & Ward, New York City. 1940. Pp. viii + 129. Price, $1.75.

CHARACTERS OF THE INQUISITION. By William Thomas Walsh. P. J. Kenedy & Sons, New York City. 1940. Pp. xi + 301. Price, $3.00.

LIFE EVERLASTING. By the Most Reverend Tihamer Toth. Translated by V. G. Agotai. Edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. 200. Price, $2.00.

OUR SACRIFICE. By the Reverend Aloysius Biskupek, S.V.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. xvii + 413. Price, $5.00.

GALLITZIN'S LETTERS. A Collection of the Polemical Works of the Very Reverend Prince Demetrius Augustine Gallitzin (1770-1840). The Angelmodde Press, Loretto, Pennsylvania. 1940. Pp. 302. Price, $3.00.

LIFE AND WORK OF PRINCE DEMETRIUS AUGUSTINE GALLITZIN. By the Reverend Peter Henry Lemcke, O.S.B. Translated by the Reverend Joseph C. Plumpe, Ph.D. Longmans, Green & Company, New York City. 1940. Pp. xxi + 257. Price, $2.50.

"IF I WERE GOD . . ." By the Reverend Daniel A. Lord, S.J. The Queen's Work, Saint Louis, Missouri. 1940. Pp. 48. Price, 10c.

OREMUS. The Priest's Handbook of Prayers in English for Church Services and Special Occasions. Revised Edition. Joseph F. Wagner, Inc., New York City. 1940. Pp. vi + 186. Price, $1.25.

CREDO. Alexander Gretchaninoff. Arranged for the Male Voices and the English Setting provided by Howard McKinney, Mus. Doc. J. Fischer & Brother, New York City. 1940. Price, $0.15.

TE DEUM. Op. Xa for S.A.T.B. with organ. By F. X. Witt, Opus Xa. Edited by Philip G. Kreckel. J. Fischer & Brother, New York City. 1940. Price, $0.30.

MASS IN HONOR OF OUR LADY. For T.T.B.B. with organ. By Philip G. Kreckel. J. Fischer & Brother, New York City. 1940. Price, $0.80.

THE LITURGICAL ORGANIST. Preludes, Interludes, Postludes for Pipe or Reed Organ. Volume Three: Medium Compositions. Compiled and Arranged by Carlo Rossini. J. Fischer & Brother, New York City. 1940. Pp. 112. Price, $1.50.

THE BEATITUDES. By the Reverend F. X. Lesance. Benziger Brothers, Inc., New York City. 1940. Pp. 176. Price, $1.25.

MODERN WAR AND BASIC ETHICS. By Doctor John K. Ryan. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. ix + 142. Price, $1.75.

PIONEER BLACK ROBES ON THE WEST COAST. By the Reverend Peter Masten Dunne, S.J., Ph.D. University of California Press, Los Angeles, California. 1940. Pp. xiii + 286. Price, $3.00.

"TOUS LES FIDÈLES POUR TOUS LES INFIDÈLES". Par le R. P. Adolphe Roy, B. Th. Préface de Mgr. Henri Jeannotte, P.S.S. En vente chez l'auteur: 1463, rue Marie-Anne, Montréal, Canada. 1940. Pp. 133.

MARY IN OUR SOUL-LIFE. By the Reverend Raoul Plus, S.J. Frederick Pustet Company, Inc., New York City. 1940. Pp. 152. Price, $1.75.

SPLENDOR AND STRENGTH OF THE INNER LIFE. By Doctor Fr. Mack. English version by Sister Mary Aloysi Kiener, S.N.D., Ph.D. Frederick Pustet Company, Inc., New York City. 1940. Pp. xv + 190. Price, $2.00.

UN PROBLEME PLOTINIEN. L'identification de l'ame avec l'Un dans la contemplation. Par Maurice Burque, S.M.M. Extrait d'une these presentee a la Faculte de Philosophie de l'Universite Pontificale Gregorienne, pour l'obtention de doctorat. Extrait de la Revue de l'Universite d'Ottawa. 1940. Pp. 42.

POPULAR TALKS ON VINCENTIANISM. By the Reverend James M. Powers, M.A., Diocesan Director of the Saint Vincent de Paul Society of the Diocese of Erie. Saint Anthony Guild Press, Paterson, New Jersey. 1940. Pp. vi + 65. Price, $0.25.

AN ESSAY ON NATURE. By Frederick J. E. Woodbridge. Columbia University Press, New York. 1940. Pp. viii + 364. Price, $3.00.

THE CATHOLIC CHURCH IN INDIANA. By Rev. Thomas T. McAvoy. Columbia University Press, New York. Pp. 226. Price, $2.25.

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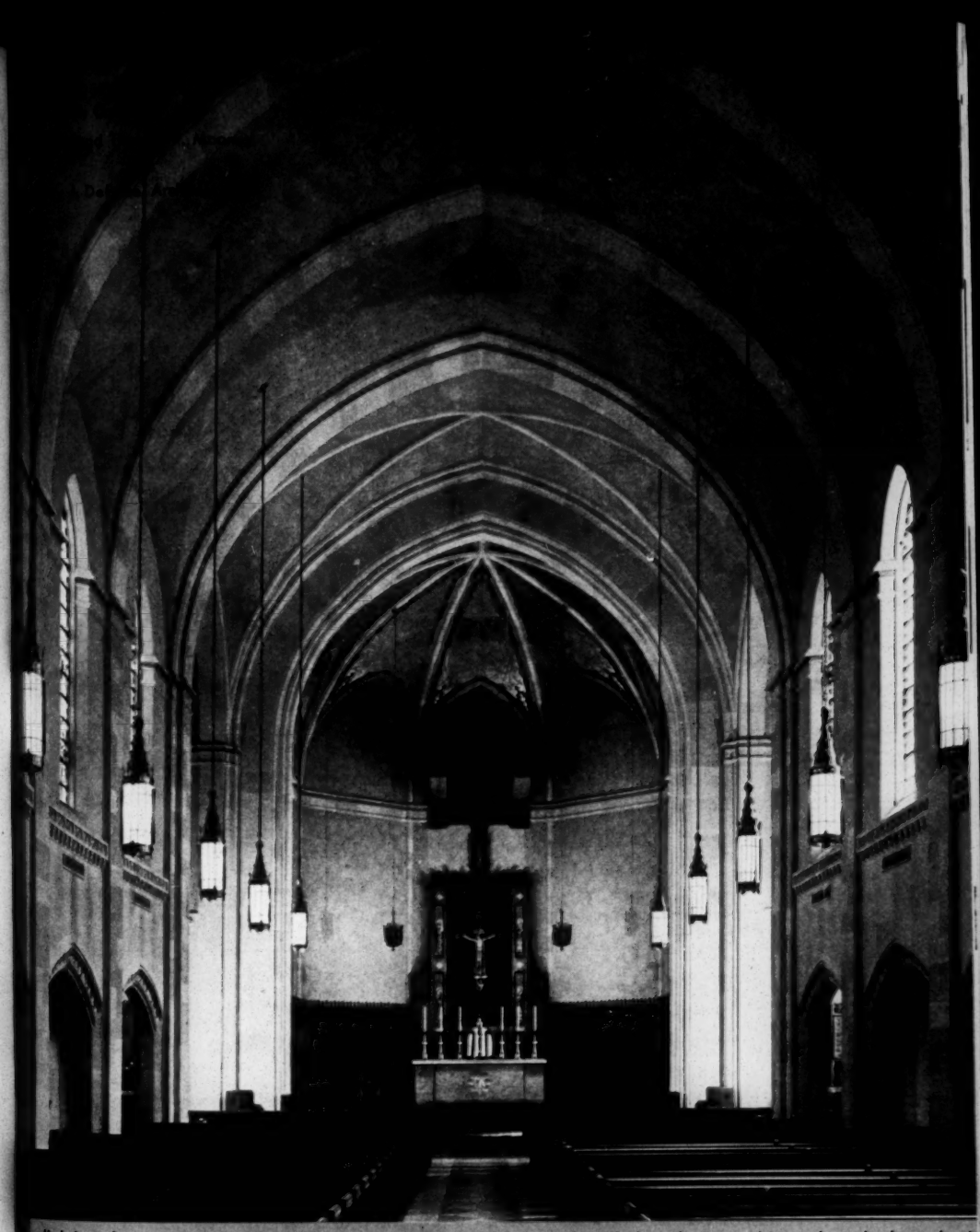

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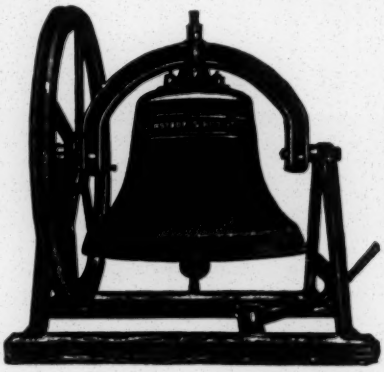

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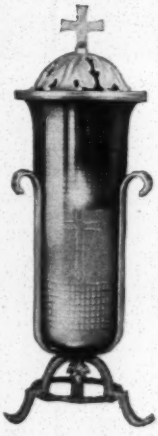

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